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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXI.

Jackson, Miss., October 10, 1940

NEW SERIES
VOLUME XLII. No. 41

Who's Who and What's What

First Church, Shreveport, La., began its loyalty campaign Oct. 6 and will continue it through December 8.

Pastor W. C. Howard has Rev. W. L. Meadows of Quitman with him next week in a meeting at First Church, Water Valley. Mr. A. A. Walker leads the singing.

First Church, Columbus, is installing a radio equipment with a remote amplifier, a public address system with two microphones and two loud speakers, with a capacity for four more.

This week Prof. Chester Swor of Mississippi College is conducting a Youth Revival in Immanuel Church, Tulsa, Oklahoma, where Rev. L. B. Golden is pastor.

The Louisiana Baptist Executive Board has unanimously elected Rev. Thomas P. Haskins of Oklahoma City as their mission secretary. Dr. Haskins has been assistant secretary in Oklahoma.

The faculty and staff of the Baptist Bible Institute are today, Oct. 10 honoring Dr. W. W. Hamilton upon his election to the presidency of the Southern Baptist Convention. They are joined by the Baptist pastors' association and the Protestant ministers of New Orleans.

Missionary Lucien Smith paid us a brief visit Saturday. He is a Home Board missionary in Louisiana and is visiting associations in Mississippi. He says we greatly need an all the year round evangelistic campaign on the coast; and he is right.

Mr. R. G. LeTourneau, a great business man and a greater Christian gives nine-tenths of his income to the Lord and uses one-tenth for his own needs. He says, "It is no longer a question of how much of my money shall I give to God, but how much of God's money shall I keep for myself."

Pastor A. B. Pierce baptized 66 as a result of the meeting in Crystal Springs, just closed, in which Dr. C. C. Morris of Ada, Okla., preached. A total of 92 were received into the church. Dr. Morris preaches a most searching message, and is used of the Holy Spirit in conviction and repentance and faith.

Governor Philips of Oklahoma, soon after his inauguration announced that he had the names of three men employed by the state who were drinking and if they did not resign within a given time he would call for their resignation. In a short time he received five resignations. Wonder if he got the ones he was after.

The mortality rate among children from one to fourteen years is said to be one-fifth of what it was 30 years ago. But there do not seem to be as many old people as there used to be in proportion to the population. We have learned better how to take care of our children but not of ourselves.

Northwest Miss. Baptist Pastors' Conference meets Oct. 15. Begins 9:45 a. m. and closes 3:15 p.m. Song and Devotional by J. B. Middleton; Reports by all pastors; Problem Conferences led by George Gay; Sermon Outlines, E. H. McElroy leading; Romans 13 by F. M. Purser, followed by general discussion; Romans 14 by J. R. G. Hewlett and discussion.

The State B. S. U. Convention meets in Columbus Oct. 18-20. About 300 boys are expected, and nobody knows how many girls.

This week Evangelist A. D. Muse writes he is in a good meeting at Somerset, Ky., with Pastor T. C. Duke at High Street Church. Next week with Magnolia Avenue Church in Beaumont, Tex.

A building near the block on which the Baptist Bible Institute lecture rooms are located has been secured and is now being used by the Music Department. It looked good to us a few days ago.

Some folks are trying to read the signs in the heavens to learn what is going to happen next. Better read that sign on the side of the road, or most anybody can tell you what is going to happen before the journey ends.

While making a circuit of New Orleans last week with Dr. W. W. Hamilton, we were shown a Negro Catholic Theological Seminary on which \$600,000 were spent to get the grounds and buildings ready for use. Wake up, Baptists.

It is reported from Hollandale that Rev. E. L. Douglas who has been pastor there for four years, has resigned to accept a call to a church in Roanoke, Va. Brother Douglas is an alumnus of Mississippi College and has served acceptably in this and other states.

Because it is difficult to hold people at an association for two days, one association in Virginia has decided to hold two meetings a year, of one day each; one in the spring and another in the autumn. One day will be given to the business of the association, the other to inspirational addresses. Worth thinking about.

Mrs. Bessie Stapleton of Jackson passed away only last Sunday morning. She is a sister of Mrs. Kethley who passed away three weeks ago, and of Miss Lackey who was a long-time secretary of the State W. M. U. work. She also left two brothers, John of Jackson and Walter of Washington City. She has one son in Panama. She was many years active in First Church, Hattiesburg, but lately has made her home in Jackson.

In your homes and in your private devotions will you pray for the coming State Convention, meeting with First Church, Jackson, Nov. 12-14. We should all say like Moses, "Except thou go with us, let us not go up." A Baptist Convention has great capacity for doing good, and almost as much for doing harm. May the Lord give to us a vision of the world's needs and a Christian compassion for the lost, and a purpose to serve. Unless we seek to serve our generation according to the will of God, it is better that we should never have met or lived. Our business is not to preserve machinery, but to make machinery work.

Mr. Chamberlain has at last been eliminated from the British cabinet, all because he could not foresee the inevitable conflict which is before the world as long as men like Hitler are in power. He just couldn't see how war could come, and he made no adequate preparation to meet it. And we have had many in this country with the same state of mind, and still have some. They just could not see the necessity for war measures, until the war blew their brains out. You cannot reason with a mad man, and you cannot calculate on his acting normally and rationally. Hitler gives many indications of being demon-possessed. He knows no moral obligations, and keeps no promises which it suits him to break.

Northern Baptists, after some years of decline in mission receipts have started up again since their last convention.

It is said that the church in London where Spurgeon preached for a generation, has been slightly injured by a German bomb.

Dr. Ryland Knight of Atlanta turns his Sunday evening service into a forum of questions and answers in behalf of young people.

Mel. Trotter passed away recently at Grand Rapids, Mich. He was one of the greatest missionaries to the down and outs America has ever had. Himself saved at the Pacific Garden Mission in Chicago, he founded 67 missions. It would be difficult to find a man who led a more truly Christian life or fulfilled a more useful mission.

Dr. S. C. Garrison, president of Peabody College in Nashville, says: "I have known in my life three really great teachers; one a high school teacher, one a university professor and the third is Dr. Hight C. Moore, my Sunday school teacher. Dr. Moore is the greatest Bible teacher I have ever known." Dr. Moore has long been the editorial secretary of the Sunday School Board, and every year issues the vest pocket commentary on the Sunday school lesson, "Points For Emphasis."

The Southern Baptist Theological Seminary opened its eighty-second session in Louisville, Kentucky, September 17th. By the end of the first week of school, 458 men were reported enrolled—a record enrollment at a corresponding time in the session in the history of the Seminary. Of these men, 32 are from Mississippi. The names of the new students from Mississippi in the Seminary this year are Edgar Waters Bryan, Andrew Mathes Coltharp, Thom Watterson Dunlap, Jr., John Wade Landrum, Ray Frank Robbins.

Had it ever occurred to you that the collection plate is the Lord's plate. Don't fail to put something in it, for He is our guest. He says, "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him, and sup with him and he with me." If a guest knocks at the door and you invite him in and he comes to your table, surely you don't sit down and fill your own plate and leave his empty. And yet it sometimes happens that when the Lord's plate is passed around at church, people pay no attention to it, and then go home and sit down to a big dinner. If you "let him in," be sure there is something on his plate.

The New Testament is the complement of the Old Testament. You cannot fully understand either one without the other. There are many verses in each that fit exactly into some verse in the other. Did you ever put together that verse in Genesis where the Lord said to Adam as a consequence of his sin, "Cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life"; and that verse in Matthew where Jesus says, "Come unto me all ye that toil and are heavy laden, and I will give you rest." The curse of sin is burdensome toil, not labor, but sentenced to hard labor, unpleasant tasks. Jesus came to deliver us from all the consequences of sin. He does not take work away from us. There was work before there was sin. But he does come to deliver us from the drudgery and burden of toil. He transforms our tasks into a delight. He does it for all who toil and are heavy laden if they will come to Him. His yoke is easy and his burden is light.

Sparks and Splinters

In First Church, Philadelphia, Miss., the attendance at the B. T. U. has now broken all records, reaching 251.

Rarely does Pastor W. F. Powell have a visiting preacher for an evangelistic meeting at First Church, Nashville Tennessee, as the church is perennially evangelistic. But Dr. Oscar Johnson of St. Louis will be with him in a meeting Oct. 14-25.

Our denominational papers constitute so many touchstones, vital to the unity, intelligence and efficiency of our entire Baptist life, that no Baptist home is likely to keep up in a worthy way with the work of our denomination that does not receive the state Baptist paper.—Thomas J. Watts.

All three of our theological schools in the South report increased enrollment over last year. The Southwestern has as many students in the first quarter as were enrolled last year in the entire session. This year a Student Council has been organized to promote and correlate all student activities on the campus.

Brother R. L. Carlisle who sails Oct. 19 for Montevideo, Uruguay, to his mission field has been pastor at Spring Hill Church, Copiah County, held his last service here last Sunday. They had all day services with dinner at the church. Many other churches and W. M. U.'s were represented. We are sorry this announcement did not reach us in time for last week's paper.

Associations meeting next week are: Deer Creek at Catchings Oct. 14-15; Leflore at Greenwood First Church Oct. 15; Copiah at Bethel Oct. 15-16; Pike at Bogue Chitto Church, 12 miles east of McComb, Oct. 16-17; Lauderdale at Bethany Church, Kewanee Oct. 16-17; Riverside at Clarksdale Oct. 17; Neshoba at Coldwater Church, 8 miles southwest of Philadelphia Oct. 17-18; Wayne County at Clara Oct. 17; Pontotoc at Echu Oct. 17-18; Greene County at West Salem Church Oct. 18-19; New Choctaw at Mt. Zion, 2½ miles from Carthage, Oct. 18-20.

At the suggestion of Miss Traylor, the state W. M. U. Secretary, her pastor made an announcement from the pulpit of Calvary Church, Jackson, on Sunday morning that a plate would be found at the door as the people went out and those who wished could put into it whatever offering they wished to make to help equip brother R. L. Carlisle who sails soon as a missionary to Uruguay. A good offering was made. It is probably true that others of our Baptist people may wish to help send these missionaries on their way better equipped for their task. They will need every dollar that may be given. Brother Carlisle is a Mississippian who recently finished his work at the Baptist Bible Institute. He has a wife and three little children. Send to him in care of Baptist Bible Institute, 1220 Washington Ave., New Orleans, La. They sail on October 19.

On Tuesday evening of last week Rev. Antonio Mauricio was honored by receiving the degree of Doctor of Theology from the Baptist Bible Institute. He is a native of Portugal, lived for a while in Brazil, where he was graduated from the Baptist College and the Baptist Seminary of Rio. At that time Dr. J. W. Shepard, now teaching in the Baptist Bible Institute was president of the Rio Seminary. Dr. Mauricio, after graduation in Rio, returned to Portugal as a missionary, where in 20 years he has established 13 churches in 20 years, beside two in Africa. He came to the Baptist World Alliance in Atlanta a year and a half ago, and was unable to return to Portugal. He took advantage of his stay in America to study at the Baptist Bible Institute and received the doctor's degree. He made a brief address on the occasion, in Portuguese, which was interpreted by Dr. Shepard. Dr. Hamilton speaks of him as a deeply consecrated servant of God, and a man of culture and great intellectual gifts. He hopes to return to Portugal soon.

We must support our papers. In addition to stimulating personal, home, and church interest, they offer us the best means for promoting and sustaining denominational work at home and abroad.—W. W. Hamilton.

Information concerning the importance of denominational work creates interest in and secures support for the work. Wide-spread interest in the success of all denominational work depends largely upon an increase in the circulation of our Baptist papers.—Austin Crouch.

During the month of September Pastor G. C. Hodge welcomed 27 new members into First Church, Biloxi, ten by baptism. On the fifth Sunday nine joined, four of them for baptism. At the morning hour the pastor preached on "The Winning Life," and in the evening on "Laborers Together."

The Sunday School Board's volume of business has grown annually. So that the force has to be constantly enlarged. Recently a new department has been created. Mr. Troy D. Woodbury heads the "Mailing and Shipping Department." He was for many years head of the shipping department of a great department store in Atlanta.

The Baptist papers are by far the best agency for Foreign Mission propaganda. The Foreign Mission Board would be in a sad plight indeed without the cooperation and support of our papers. God's Kingdom would come speedily if we could place a copy of the state Baptist paper in every home throughout the Southern Baptist Convention.—Charles E. Maddry.

The Executive Committee of the Southern Baptist Convention says that the receipts for the past eight months have gone beyond those of the same period last year by \$164,653.44. From this it is thought the people must have more money or more religion. Let us hope it's both. The gain in Cooperative Program receipts was \$57,306.03, and in designated gifts, including the help given British missionaries was \$111,095.

The Editor was in New Orleans to deliver the annual address on Founders Day at the Baptist Bible Institute. There was a good congregation in Managan Memorial Chapel, which is a beautiful building. Last year the address was by Dr. J. E. Gwatkin, who spoke on the life of Dr. B. H. DeMent. This year the address was largely reminiscent of the beginnings of the Institute. It will probably appear in the October Bulletin of the Institute. We were particularly pleased to see such a large number of Mississippians among the students. There are said to be 53 of them, young men and young women from our state; the largest number from any state. And President Hamilton speaks in highest praise of them.

Word has reached me from a community in Mississippi and also in Arkansas that a man who represents himself to be a converted Jew by the name of Joseph Cohn or Cohen possesses what he claims to be a letter from me written on a letterhead of this church. I feel it my duty to the membership of the churches where he may solicit opportunity to speak to say that this man is unknown to me, and that any letter of recommendation which he may present bearing my name is a forgery. I am told by a member of our staff that a man by that name spoke in one or two of the churches of this city sometime before my coming here as pastor, and that on that occasion he borrowed some stationery from our church office.—B. L. Davis, Springfield, Mo.

The Fifth Sunday meeting of Tate County Baptists was held September 29 at Coldwater with a fine attendance. Pastor William O. Beaty and his people provided a sumptuous dinner for the occasion and the program included the following features: address on Sunday school work, Mr. Erle Hughey, Arkabutla; Sermon, Rev. J. B. Middleton, Sardis; Devotional, Rev. J. A. Huffstatler, Independence; Discussion of the Baptist Brotherhood by Dr. H. L. Martin, Mr. Sam C. Stevens, Dr. I. C. Farmer and Mr. W. Keith Brown of Senatobia; Address on W. M. U. work, Mrs. Ned Rice, Charleston, state president; Discussion of B. T. U. work by Rev. E. C. Horton of Horn Lake, Mr. R. P. Travis of Coldwater and Rev. C. L. Howe of Tyro; and music led by Mr. Gale Dunn of Temple Church, Memphis.

Pastoral Problems

By Norman W. Cox

"FUNERALS"—(Continued)

Once upon a time I was pastor in a city where a certain lodge whose members seemed to die earlier than other people on the average and many of who do not belong to a church got in a habit of calling upon me to conduct the funeral of their deceased brothers. The crowds in attendance for the most part, especially the men, were people who seldom if ever attended church. I decided that I ought to use that opportunity to preach to them the gospel.

Therefore, I proceeded, after reaching that conviction, to talk to them very pointedly about the uncertainty of life, the fact that we are lost sinners and need a Savior, and the ways of of the lost, and God's merciful goodness in giving us his Son to be the Saviour of those who would trust in him. On this particular occasion I gave them about fifteen minutes of as pointed talking as any crowd ever received.

When we had finished the service and had marched through the line of fraternal brothers leading the procession to the hearse one of the honorary pallbearers, who was drunk, rushed up to me and seized my hand and exclaimed, "Doctor, that was the most beautiful talk I ever heard in my life."

"Alas! The ears of many sinners are so dull in the matter of spiritual hearing that even the gospel is but sound when they hear it.

(Continued next week)

—BR—

Rev. F. H. Cox has moved from Myrtle to Thaxton.

The state Baptist paper in every Southern Baptist home would develop a denominationally informed membership out of which would inevitably grow a more consecrated and energetic participation in the work of our churches and the denomination.—Lawson H. Cooke.

Mr. Goode Montgomery passed away in Atlanta, Ga., last week. He was active in Christian work in Mississippi for many years. His home was in Laurel most of this time and was a deacon and Sunday school teacher, first in the Second Avenue Church and for a long time in First Church. His early years were spent in teaching. Then he practiced law in Laurel until he became attorney for the Agriculture Bureau of the federal government. In every field he was faithful as a good servant of Jesus Christ.

To the members of the Kosciusko Second Baptist Church: You are receiving The Baptist Record—your own denominational paper. You will find it to be helpful in every phase of your church activity, a paper that should be in every Baptist home. I want to thank every one for cooperating in such a fine way in getting the Record in every home and I feel assured of your continued cooperation in the many things we are trying to accomplish for the Lord.—Your pastor, H. H. Ward.

The sympathy of all our people is with Secretary McCall, his father and all members of the family in the death of his mother at the age of 76. Many have heard brother McCall in his addresses speak with great appreciation of his mother. She was a woman of unusual strength of character and of wisdom. She was faithful as a disciple of Jesus, and many rise up to call her blessed. The funeral service was conducted at Parkway Church, Jackson, and burial in Cedar Lawn Cemetery. Pastor W. A. Bell paid her a beautiful tribute. Dr. W. A. Hewitt of First Church and Dr. Claud Bowen of Calvary Church also had part in the services. Her immediate family surviving are her husband, also Judge John McCall of Memphis, Secretary D. A. McCall of Jackson, C. V. McCall of Jackson, E. F. McCall of Oxford, Mrs. S. A. Jones of Jackson, Mrs. John Holbrook of Belzoni, and Miss Geraldine McCall of Jackson and Hattiesburg.

A SUMMER SCHOOL OF THEOLOGY NEEDED AT RIDGECREST

President W. W. Hamilton, New Orleans, La.

Does Ridgcrest need anything? Everything there is so fine, and so helpful that it seems nothing could be suggested. Those who go to Ridgcrest are blessed in body and mind and heart. There are to be found at Ridgcrest the renewal of friendships and the finding of new friends, the sense of unity and the gratitude for so many Christian workers, the hope for the future as one meets so many capable and consecrated young people, and the assurance of the propagation of the truth from teachers and leaders and preachers who love the truth as it is in Christ Jesus.

How grateful we are to God for the vision which came to B. W. Spilman and others in the earlier days, and for all those who through the trying years have not been disobedient to that heavenly vision. Baptists of the South are grateful for brother Perry Morgan and for Secretary T. L. Holcomb and for the Sunday School Board and for every organization which meets in the mountains for its summer program. From the Baptist Student Union Retreat on through to Dr. Geo. W. Truett's preaching week it is good to be at Ridgcrest.

The crowds which attended upon the Bible teaching by Dr. J. B. Weatherspoon and Dr. W. T. Conner have convinced the writer anew that there should be at Ridgcrest a Summer School of Theology. The faculties of the Louisville Seminary and of Fort Worth and of the Baptist Bible Institute have had this under consideration for some time, and this year two lecture courses were given, but they were not credit classes.

1. If such a summer school of theology were held there are many college and university and seminary students who could make up unfinished studies, and who could take one or more pre-seminary classes. In this way they could be better prepared for their work at the theological seminaries, and would become acquainted with the schools and teachers.

2. Doubtless there are also many pastors who would attend such a school, giving their August vacation to a stay in the mountains and to a clinic in church music and church problems, and in evangelism, and in Bible interpretation, in homiletics, and in church history, and in theology.

3. Probably there would be many preachers who have had little, if any seminary training and such a summer school could become a great privilege for them. They could maybe come one summer after another and could have instruction and guidance which would bless them and would greatly enrich their ministry. They could come between Sundays for the whole period, and would no doubt have contacts with many others besides the seminary professors.

4. Such a school would have a stabilizing effect upon the whole program at Ridgcrest. It would help the Sunday School Board in preventing the work at Ridgcrest from ever becoming any less denominational in future years. Secretary Holcomb has shown great interest in such a proposed summer school, and he believes that the Sunday School Board will give approval and any possible aid.

5. The Lord's cause at home and abroad would feel the effects of a summer school of theology. It would be a school attended by some of the young men and young women of the staff, and first steps would be taken by others who came to Ridgcrest for even a short period. One of the professors at the Baptist Bible Institute received such early impressions in a class taught some years ago by Dr. Conner, though he did not enroll as a member of the class.

The writer sincerely hopes that such a school can be established, and believes that any difficulties in the way can be overcome. If readers of this article are interested in a summer school of theology at Ridgcrest, write Dr. T. L. Holcomb and tell him so, and make any suggestions you may think helpful.

IS DISPENSATIONALISM BIBLICAL, PRACTICAL AND OF SPIRITUAL VALUE IN THE STUDY OF THE SCRIPTURES?

A. D. Muse, Evangelist
2160 Nelson, Memphis, Tenn.

From more than one source, and from more than one individual, holding high position among Baptists there have come direct attacks upon the dispensational approach to the Bible.

Let three things be clearly understood: (1) Dispensationalism and its correlatives should never be made a matter of a test of fellowship. (2) Some great men, of great minds, great heart and great grasp of much truth, have been opposed to every semblance of Dispensationalism. But B. H. Carroll and J. R. Graves; John A. Broadus and T. T. Eaton, were great friends—and men of deep personal fellowship. Graves and Eaton were dispensationalist, and Carroll and Broadus stood at the other end of the line; Broadus nominally so, and Carroll militantly so. Spurgeon and Joseph Parker were friends, and had deep fellowship. Spurgeon was a dispensationalist and Parker was not. (3) The third thing I want to say with great clearness and intense emphasis: Men holding places of denominational leadership and responsibility, should never, under any circumstances, throw their weight either for one position or against the other position. If I were editor of a Baptist paper, or held any other denominational place, my writing and speaking, like my preaching, would be colored and flavored by my position on the whole system of Eschatology, but I would never be guilty of making my position a vantage-ground from which to defend or attack either position.

As earnestly as any man ever did anything have I in recent months given myself most unreservedly to a full and complete re-examination of the whole issue to see if I could establish anywhere a ground for giving up the dispensational approach to the Scriptures. With perfect open-mindedness I approached the whole problem. I gave myself to most voluminous reading of the entire position, and the whole field of thought of those who oppose the Dispensationalist. And in perfect fairness, I came out more firmly fixed in the whole dispensational approach to the Scriptures.

In Ephesians 1:8-10 we read, "Wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: That in the dispensation of the fullness of time, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." The word translated dispensation is "Oikonomia" and means "ordering of a house." From it we get our word "economy." In other places it's translated "administration" and in others "stewardship" and in others "order."

Our word "dispensation" comes from two Latin words, "dis"—apart, or out. And "pensare"—to measure. Hence "to measure apart."

When we speak of the dispensations we simply mean God has measured time apart by certain great divisions, and into certain great periods in which He deals with man on certain fixed bases and in which He makes certain revelations of Himself, accomplishes certain redemptive ends. Augustine said, "Distinguish the ages and the Scriptures are plain."

Who can deny that God placed the first human pair in an innocent state, on a certain basis of government, with certain conditions? Adam and Eve were God's creatures. They were innocent. They were to replenish the earth. They were to subdue it. They were to keep the garden. One fruit they were not to eat. This they did eat. God has never dealt with man on those points of basis since. That was the period of innocence—The Dispensation of innocence! Who can object to it?

Having sinned, fallen, banished; guilty:

1. The Throne of Grace was established. The Cherubims appear and the flaming sword. The Cherubims were on the mercy seat.

2. Conscience; the power to know right from wrong came into exercise. Then they acted under conscience. "It came to pass in the process of time Cain and Abel came up before the Lord." Under conscience they came to make sacrifice. They came up to the garden gate, to the cherubim, to the mercy seat, to the Throne of Grace.

3. Under conscience in faith one brought an acceptable sacrifice, while another brought, in unbelief, in pride and arrogance, an objectionable, bloodless sacrifice.

God has never since dealt with man on those points of basis. This is a higher basis than in the former period—dispensation! Who can object to that? For 2,000 years God dealt on the basis of conscience! This was the period of conscience—The Dispensation of conscience. It, like the period—The Dispensation of innocence,—ended in failure and judgment.

After the flood God deals entirely differently:

1. He sets up human government with human laws, and punishment, even to capital punishment.

2. God made a covenant with the race. God sealed that covenant with the sign of the bow in the heavens.

For one thousand years God dealt with the race on this basis. He has never so dealt since. He will never so deal again. Man failed. The judgment fell at Babel! Thus ends the period of human or self-government,—The Dispensation of self-government. Who can object?

So far as the record goes there was one lone man, after Babel, who believed God,—Abram. God now leaves all the races behind and calls Abram, who believed God. From Abram He proposes to build a distinct, and divinely-favored race. It was a time of promise. God promised Abraham:

1. Nations and kings.
2. A nation-seed—in whom all others would be blessed!

3. A land reaching from Euphrates to the Mediterranean sea—1300 miles—from the river Egypt to a great river far in the north,—900 miles.

4. It was to be a land to all Abram's seed.
5. It was to be an everlasting inheritance.

The period of promise ended in failure, "In a coffin in Egypt." Failure! Judgment! And thus ends the period of promise,—The Dispensation of promise. Who can object to it?

6. At Sinai a new period, a new dispensation, is inaugurated,—Law. At Sinai they were given Law! This was not given in Abraham. This was not given to Noah. This was not given to Seth! Each successive time man has proved a failure, sinned beyond all remedial means, and judgment has fallen on the race. Each period, each dispensation, has ended in failure and judgment. And so with law!

At the garden God judged by banishing. The period of conscience ended in the judgment of the flood. Human government ended by the judgment of Babel. The period of promise ended in the judgment of Egypt. Law ended differently. God's Son, the second person of the Trinity, came, robed Himself in human flesh, human nature, and voluntarily subjected Himself to all the laws, conditions and limitations of human existence, yet without sin; He then voluntarily took the place of the sinner in judgment. God made His soul an offering for sin. God made Him to be sin. Christ died for our sins. The period of law, the dispensation of law, ended in judgment for all sin placed upon the sinless Son of God! Hence every believer in Christ is forever free from all judgment for sin.

Upon His ascension to Heaven, on the Day of Pentecost, the third person of the Trinity, the blessed Holy Spirit entered upon His period,—Dispensation, of operation,—making effectual in the hearts of sinners the death and resurrection of Christ. And these thus experiencing the effectual work of Grace are gathered out of the world, and gathered unto Christ. For over 1900 years now we have been in the period, the dispensation, of "The Spirit," of "Grace," of "The

(Continued on page 6)

EDITORIALS

RELIGION IN THE HOME—CHILDREN

Last week we considered religion in the home as shown in the relationship of the husband and wife, their attitude and conduct toward each other. In the verses found in Ephesians 6:1-4 Paul next speaks of the relationship of parents and children. This is given in two injunctions to children, with three reasons for the same, and two injunctions to fathers as to the treatment of their children.

To children he says, "Children, obey your parents in the Lord, for this is right. Honor thy father and mother (which is the first commandment with promise) that it may be well with thee, and thou mayest live long on the earth." Here are ever joined the duties of obeying parents, and of honoring them. These duties inhere in the very nature of the two parties. The words for children and for parents both indicate that the parents are responsible for the children being in the world, and the duty of obedience derives from this cause. Children owe their existence to the parents, and so owe them obedience and honor.

Paul does not believe that these duties change with the years, or with the centuries. He quotes from the law of Moses given hundreds of years before his time. Things embedded in nature are embodied in unchangeable law. Obedience is a simple, primal duty and virtue. The obligation does not cease nor weaken through the ages.

Rather the duty of obedience is heightened or enhanced by the gospel era. They are to obey their parents in the Lord. The authority of Jesus surpasses and supersedes the law of Moses. Every obligation is more binding because of the coming of the Lord Jesus. He lifts the standard higher in every relationship of life. He makes all relationship more sacred, and lifts all duties into a higher realm. He completes, perfects the law. We are freed from conscious restraints of the law by having the law written in our hearts.

There may be here a suggestion of the limits of parental authority and the demand for implicit obedience, by the words "In the Lord." As the Lord is the final authority, and the cause of obedience, the obligation to obey parents may be limited by the will of the Lord Jesus. For example, if a father should require a child to steal or break any command of God, the command of God comes before the command of the father. Duty to God is before duty to father or mother. No father or mother has a right to require a child to do what God forbids. And he has no right to forbid what God requires.

Paul says the child is to honor his father and mother. That is more than obedience. Here is reverence, affectionate respect, a desire to please, a purpose so to live that our lives shall give credit to those who have brought us into being and lavished their care upon us.

Paul gives two reasons for the command to obey our parents. The first is, that "this is right." That is a simple straight-forward reason which should and does appeal to every Christian. That is all he wants to know: Is it right? If a thing is right then it should be done without questioning or hesitancy. If it is right, then do it regardless of consequences. That is the only final test of duty.

But another reason is given; there is a promise attached to this command: "that it may be well with thee and that thou mayest live long on the earth." God is not unreasonable. He is kind; he rewards obedience. A happy life and a long life to those who obey and honor their parents. Of course this is not the only condition of a long and happy life. But it is one of the conditions. The idea that the good die young has no proof from the Bible, nor from any vital statistics. And the conception that a happy life is to be attained by going your own way rather than God's way is a delusion of the devil.

THREE WORDS FOR WORLD

In the New Testament our English word "world" representative different Greek words. There three words do not have the same origin nor exactly the same meaning. It is well for anybody who preaches or who teaches the Bible to know this and find out which of these three words our English word represents in any given case. We do not mean to encourage any hair splitting, nor strife about words to no profit, but the distinction is worth knowing and observing. It is always worth while to "distinguish the things that differ" for the Bible enjoins it.

There are many places in the Bible which could be selected to demonstrate what is said above. But we take here just one writer, Matthew; and just one subject about which Matthew uses all three of these words. In Matthew 24:14, we read: "And this gospel of the kingdom shall be preached in the whole world for a testimony to all the nations; and then shall the end come." In Matthew 26:13 we read: "Whosoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her." Again in Matthew 28:20, we read: "And lo, I am with you always, even unto the end of the world."

In all these places Jesus is speaking; in all of them he is speaking about the universality and permanence of the gospel message. But in each case he uses a different word for it, though in every case our English translation gives the word world as the meaning of each of these three words. The meaning is much the same in effect, but the way of looking at it or approaching it is different. It is worth looking into more clearly for it takes all of these words to fully express the purpose of Jesus.

In the first passage, Mt. 24:14, where Jesus says the Gospel shall be preached in the whole world for a witness, he uses the word which means the inhabited earth, a word which we have borrowed in the word ecumenical. Wherever people live the gospel was to be preached. It includes the width of the world, and it has specifically to do with the individual man or woman or child. Primarily the word refers to a home or dwelling place. We are never to stop till every home is reached. They may not all be saved, but the gospel is to be preached as a witness. It is our part to see that they hear it.

In the next passage, Mt. 26:13, Jesus is speaking of the woman who anointed Him for burial, and says whenever this gospel shall be preached in the whole world. Here the word is one we have borrowed as Cosmos. It sometimes refers to the universe as a beautiful spectacle of orderly arrangement. It sometimes refers to this world in which we live as an example of systematic, regulated order subject to law and under control of proper authority. It is the way men live, the way they regulate their lives, carry on their business of orderly government and a society under control of recognized authority. It is the opposite of chaos. All relationships of men, all the conduct of men is the concern of the gospel of Christ.

The passage, Mt. 28:20, is a part of what we call the great commission where Jesus told his disciples to preach the gospel to all nations, closing with the words, "I am with you always, even to the end of the world." Here he uses a different word for world. It is sometimes translated age, meaning a long and indefinite or unknown period of time. Jesus means for the gospel to continue to go through till the consummation of this period in which we live, which will be the end of our world. Here is indicated the extent of time for the gospel era.

In one case it was to be carried to the individual man everywhere, into every home. In the second place it was to compass every interest and phase of this life. In the third place it was to continue until the business of this age is wound up.

New Orleans Association meets with Coliseum Church Oct. 21-25. As is their custom, meetings are held only at night.

KEEP TO THE CHRISTIAN METHOD

Every kind of work has its own technique, its special way and means of accomplishing its task. The gospel is no exception. There are methods of gaining the end or object sought which are suited to secular tasks which do not fit in with the ways of the kingdom of God. What is wisdom in one case is foolishness in another. You don't proceed in the same way to build a pig pen and to write a poem.

Paul said that some people who listened to his preaching thought it was foolishness. To the Greeks it was foolishness to think that men were going to be saved by preaching that Jesus was crucified to save men. They did not hesitate to show their contempt for such a thing. In Athens, the center of Greek thought and culture, they openly mocked at his preaching. But Paul said that God had made foolish the wisdom of the world; and that the foolishness of God is wiser than men. God does not work after the pattern of men.

Again it is evident that the Lord does not choose the sort of men to do his work that men would choose. He often chooses the very kind of man that we thought to be the least likely to succeed. Paul tells the Corinthians to look at the folks who make up their church. Not many wise after the flesh, not many mighty, not many noble: but God chose the foolish things of the world, that he might put to shame them that are wise. There were slaves and gutter rats among them; men who were social outcasts and down and outs. These are His exhibits and demonstrations.

And Paul himself was apparently nobody's handsome son. He quotes in these Epistles to the Corinthians what people said about him. And it was anything but complimentary. They had to acknowledge that his letters were weighty, 2 Cor. 10:4. But they seemed to take a spiteful pleasure in saying, "But his bodily presence is weak. (He has no personality.) And his speech of no account!" He must have been a rather sorry figure. And there was some hesitation or something in his speech that offended the nice sensibilities of the Greeks who greatly admired oratory.

But with all this there was never a missionary like Paul. For men who heard him put their faith not in the wisdom of men, not in the finished rhetorical periods of a speaker who swept them off their feet; but in the Power of God. It has always been true: "Not by might nor by power but by my Spirit saith Jehovah." This is because Paul said truly, "We do not war according to the flesh, for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds, casting down imaginations and every high thing that is exalted against the knowledge of God."

We could point out in our day men whose physical disabilities would seem to make it impossible to impress men and to become great spiritual leaders. But these very men are today gripping the lives of men and turning men and women to God and righteousness in a way that makes others who possess physical attractions and even mental ability ashamed of their spiritual weakness and failure.

We will do well to keep to the Christian method, to God's method in doing the Lord's work. All of this effort to bring the whole mass strength of numbers to bear upon the world by great union movements, this making the impact of world movements to bear on the citadels of sin, is not God's way.

There were 251 conversions reported in a meeting in First Church, Chickasha, Okla., where Evangelist Hyman Appelmann assisted Pastor W. A. Criswell.

Rev. E. W. Westmoreland goes from Oklahoma City to the Field St. Church, Cleburne, Texas.

Modern warfare has abandoned largely the fighting of men against men, and set men to slaughtering men, women and little children who are noncombatants. The world has descended a long way on the road to perdition.

HOD

MY COVENANT SERIES

The Baptist Sunday School Board in Nashville is bringing out a series of small books intended to develop the spiritual life of our young people, and such others as propose to stay young and grow in grace and in knowledge of his word. Three of these have been brought to our attention, and others are soon to follow. Dr. Frank H. Leavell, of the department of student work supervises this "My Covenant Series."

The first book of the series is "Salvation," written by Dr. Harold W. Tribble of the Louisville Seminary. He discusses 1. The Need of Salvation, 2. The Meaning of Salvation, 3. The Provision for Salvation, and 4. The Experience of Salvation.

Another of the series is "Bible Study," by Mrs. Sibyl Brame Townsend, daughter of Dr. Webb Brame of Yazoo City and wife of Pastor Townsend in Raleigh, N. C. The author says the book represents an experience by which the study of the Bible becomes a transforming joy. The treatment includes 1. The Importance of Bible Study, 2. Analysis of Bible Study, 3. Application of Bible Study to Life, and 4. Some Conclusions.

Another of the books is entitled "Prayer and Meditation." It is written by Pastor E. F. Hallock of First Church, Norman, Oklahoma. He tells us 1. "What Prayer I," 2. "The Great Value of Prayer," 3. "The Reality of Prayer, and 4. "The Individual's Prayer Life."

All these books are for group or individual study. Each is priced at 65c.

—BR—

GOING PLACES

By A. L. GOODRICH, Circulation Manager

SHERMAN

Rev. W. E. Ferguson, pastor at Sherman is one of the "pushingest" pastors we know.

He pushed us from Sherman to Tupelo. And he also keeps his churches in high gear. At Sherman on Thursday night he had a good crowd to hear us explain the EVERY FAMILY Plan and to hear Dr. J. L. Hart tell about his work as a foreign missionary.

They seemed to like the EVERY FAMILY Plan and will probably adopt it before this is published.

Lee County has subscribers listed as follows: CALVARY 9; PLANTERSVILLE 65; Tupelo First 7; Harrisburg 1; BALDWIN 42; SHANNON 24; Verona 43; Saltillo 43; Belden 1; Nettleton 4, Sherman 2, BREWER 17, RICHMOND 12, Tupelo 2d 1.

SALTILLO

Rev. F. G. Wilborn arranged a meeting on Friday night and had a goodly number present. We explained the EVERY FAMILY Plan and they liked it well enough to adopt it then and there. Several told us of the good work of the pastor and we were glad to see many signs of progress.

ZION ASSOCIATION

Zion association is 105 years old but doesn't look it! To celebrate their anniversary they met with Sapa church and how those folk did entertain! Brethren Joel Dorroh and S. F. Adams, as usual, were reelected Moderator and Clerk. These brethren are so faithful that no assistants are elected or needed.

We were given our usual royal welcome and time to explain the EVERY FAMILY Plan. Several expressed an interest and we'll have more E. F. churches in Zion Association before long.

Webster County has subscribers listed as follows: Bradford 1, NEW HOPE 21; Bethel 8, EUPORA 97; Mantee 3, Mathis ton 3, Fellowship 2, Cumberland 2, Walthall 1, Sabougla 3, Bellefontaine 2.

SHADY GROVE, COPIAH COUNTY

We had to drive all the way from Eupora to Shady Grove and it almost rained us out but the

Charlie and Laurie Taylor, well known evangelists will lead a revival meeting at the First Baptist Church, Jackson, from October 20 to November 11.

CHARLIE preached his first sermon at nine of age, then known as the English boy evangelist. He now preaches to HALF A MILLION people a year, and hundreds of thousands over the radio.

LAURIE has traveled with his brother, Charlie, for 20 years and is recognized as one of the finest young musicians in America. He has played all over the United States, Canada and England. He plays solos every night and a special concert each Wednesday.



fine spirit of those present was worth a long drive and some rain. We explained the EVERY FAMILY Plan and the pastor thinks adopting it is as good as done.

Copiah County's subscribers are listed as follows: Spring Hill 9, CRYSTAL SPRINGS 273; Hazlehurst 12; R. F. D. Crystal Springs 2; ANTI-CH 19; Wesson 9; R. F. D. Wesson 4; Gallman 3; Sardis 6; STRONG HOPE 19; Macedonia 7; Zion Hill 6; GEORGETOWN 44; ROCKPORT 5; Pleasant Hill 1; Pilgrim's Rest 12; Shady Grove 1, Verna 1.

BOLIVAR COUNTY ASSOCIATION

Bolivar County is one of the very best Baptist Record counties in Mississippi. They are always glad to have state workers present. Hence we like to go to Bolivar County Association. Officers of the association were: Moderator, J. J. Burson; Vice Moderator E. G. Evans, Clerk, H. J. Logan, Treasurer, O. B. Souter.

Pastor Burson and the Shelby church proved to be A-1 hosts to the Association.

Bolivar County's Record readers are listed as follows: Boyle 2; CLEVELAND 133; SKENE 39; Duncan 10; PACE 35; SHAW 74; MORRISON CHAPEL 22; PROVIDENCE 16; MERIGOLD 36; SHELBY 36; ROSEDALE 29; Benoit 2; Gunnison 1; Bethany 13; Symonds 1; Cleveland 1.

PRENTISS COUNTY ASSOCIATION

With Baldwin and Pastor C. E. Patch entertaining the Prentiss County Association we saw no signs of any reducing. A good program had been prepared by the program committee. As usual, they gave us a good place to present the merits of the EVERY FAMILY Plan and several expressed the hope that they would soon see it adopted by their churches.

Prentiss County's subscribers are listed as follows: MT. OLIVE 30; Booneville 3; Thrasher 1; BALDWIN 42.

Officers elected by the Association were: Moderator, C. E. Patch; Clerk Bynum Basden.

BYRAM CHURCH PROSPERS WITH THE E. F. PLAN

When I became pastor of Byram Church in January, I was happy to find the Record in every home. I know that it is definitely responsible for a great amount of the growth that has taken place. The members are anxious to get it and profit much from it. I will send you a list of new families in a few days. C. S. Pigott, pastor.

(Note: It will work at other churches as well as at Byram. A. L. G.)

—BR—

Dr. A. B. Wood, pastor at Forest says last Sunday was one of the best days in his experience there; the largest crowd at any morning service, an extra room full. Large crowd at the evening service; 247 in Sunday school, and 85 in B. T. U.

Not many weeks ago we spoke of the new Broadman Hymnal gotten out by the Sunday School Board under the editorial supervision of Mr. B. B. McKinney. Now there is ready a special "choir edition" in round notes only. It is an excellent work of art and yet the price is moderate for a book of this kind. The choir will appreciate a special edition of this kind. It would be well for the director to examine a copy and churches should be willing to show their appreciation of the choir by supplying them. The price is \$1.00 postpaid.

The First Baptist Church of Laurel, Miss., made their budget calling for \$325.00 per week (which was an increase of \$25.00 per week over last year). We have what we call "Open House" all who will, may come to the church and make a voluntary pledge. At the end of the first week, 94% of the budget was subscribed and by the middle of the second week more than 100% was subscribed. The pastor is anxious to know if this is a miracle? Now the every member campaign begins. If some one has a more successful plan we would like to know about it, so that we might adopt it. We have more than 200 tithers. The Baptist Record goes into every home.—L. G. Gates, Pastor.

EVERY CHRISTIAN SHOULD KNOW

By G. C. Hodge

Every Christian Should Know That He Is In Danger of Quenching the Spirit of God.

He should know that the Holy Spirit is easily quenched. He should know what it means to quench the Spirit. He should know how the Spirit is quenched. He should know the peril that comes to the soul which quenches the Spirit. He should know that he is definitely commanded to quench not the Spirit. (I Thes. 5:19).

To quench the Spirit means to shut Him out. As an individual may enter a closet, close the door and shut out the air, so a Christian may close his mind and heart to God and shut out his spirit. This would result in spiritual suffocation as surely as shutting out air would result in physical suffocation.

The Spirit of God enlightens the soul with respect to the truths of God, ones self and ones duty. To quench the Spirit means to shut out the light. As one may shut his eyes against light, and as one may pull down the shades and shut light out of his room, so he may close his mind against the truths of God, pull down the curtains of his soul and shut out of his life the light of the Spirit. The former would result in physical darkness while the latter would result in spiritual darkness.

The Holy Spirit is said to be like fire. The soul that yields to the Spirit is warm, interested in spiritual things, fervent, enthusiastic. To quench the Spirit means to put out the fire. This would leave the soul cold, indifferent to spiritual things, and disagreeable even as fire is after it has been quenched with water.

The Spirit of God is compared in the scriptures to anointing oil. To quench the Spirit means to disregard Him. It means to be like a man who in Old Testament days was anointed to serve as prophet but refused to prophesy, or was anointed priest but refused to serve in the temple, or was anointed king but refused to reign. The man who quenches the Spirit does not witness for Christ, does not manifest any concern for the salvation of lost men, does not control his life nor bring his talents, passions and possessions into subjection to the will of God. He refuses to be led by God's Spirit.

Every Christian should know what it is that quenches the light and extinguishes the fire and leaves the soul so bedarkened and cold that though he reads the Bible and hears the gospel he does it without interest or profit, and though he loves the Lord he loses the joy of salvation, and though he has access to the inspired word of God he is incapable of apprehending its truths and is therefore given over to error.

Ephesians 4:30-32 names some of the things which grieve and quench the Spirit: bitterness, wrath, anger, clamour, evil speaking, malice, unkindness, hardness of heart and an unforgiving spirit. To this list may be added dishonesty, envy, jealousy, neglect of Christian duty, inactivity, indifference to spiritual things, neglect of prayer, slander, back-biting and selfishness.

A REVIVAL?

Yes, how much do you want one in our church? Do you wish one enough to

Confess your sins and shortcomings?

To pray earnestly for forgiveness?

To be regular in your church attendance?

To pray for a REVIVAL in YOUR heart?

To pray for one in your church?

To talk with others about the need of a revival?

To seek to enlist the unenlisted?

To try to interest the lost in their soul's salvation?

If we are willing to do these things, and unite our hearts and efforts to that end, there is no reason why a Revival should not begin at once.

Of course, if we do not want a Revival, no effort is needed not to have it.

God has promised to honour them that honour Him.

DO YOU WISH A REVIVAL? HOW MUCH?

—G. P. White.

IS DISPENSATIONALISM BIBLICAL?—

(Continued from page 3)

Church." God is now doing a work He has never done before,—taking out from all nations, "a people for His name."

Now get this: Innocence did not fail; man failed under it. Conscience did not fail; man failed under it. Self-government did not fail; man failed under it. Promise didn't fail; man failed under it. Law didn't fail; man failed under it. "The Gospel," "The Spirit," "Grace," "The Church" won't fail; but man is failing under them! And this period,—dispensation—will end in judgment; (1) The judgment upon Christendom—parable of the virgins,—the removal to the air of all the truly born again, redeemed ones who have the oil—seal of the Spirit. (2) Judgment upon the true Christians themselves, of their works for rewards,—the parable of the talents. (3) Judgment upon all the nations for the way they have treated Christ's brethren;—the Jews, the saints,—the church.

7. There is one more test,—man's response to the presence and rule of God Himself in the person of His crucified, risen, ascended, and now enthroned Son in the earth among the nations. We pass over many prophecies. We take three: (1) The angel told Mary, "Thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his Father David: And he shall reign over the house of Jacob forever; And of his kingdom there shall be no end." (Luke 1:30-33). (2) Christ himself said: "The Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matthew 19:28). (3) Paul says: "Keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall shew, who is the blessed and only potentate, the King of kings, and Lord of lords; who only hath immortality dwelling in the light who no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen." (I Timothy 6:14-16).

That day when the Kingdom of God is fully experienced in earth under the rule of the Lord Jesus Christ does not mean that all men are regenerated. But it does mean that all men are under subjection to His authority, and rebellion is made impossible; satan to whose authority they are now under subjection, is then bound, dethroned and cast down. God is just! God is fair! After one thousand years of the power, authority and reign of His Son, God will release Satan, and let man have his fair trial to show if the natural man loves to do the will of God, or loves to do the will of Satan! And the Kingdom,—the dispensation of the King Himself—will end in failure, because unregenerated man does not love to do the will of God. And the Kingdom dispensation will end in judgment,—the second Armageddon. Then comes the final judgment,—the judgment of the wicked dead, and their sentence to eternity in Gehenna! And "Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifested that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also be subject unto him that put all things under him, that God may be all in all." (I Cor. 15:24-28). Then the twenty-first and twenty-second chapters of Revelation are realized—the seven new things.

Our state Baptist papers reenforce all the work fostered by Southern Baptists and have become indispensable if a pastor and his church are to develop the possibilities of their field.—John R. Sampey.

STATE MISSION DAY

J. E. Dillard

—O—

Cooperative and appreciative pastors and Sunday school superintendents will plan to observe State Mission Day on or about October 27.

They will do this because State Mission Day is a part, a most important part of our regular denominational program. State Mission Day is one of the "Special Days" that were observed before our present Cooperative Program was devised. It was incorporated in the new plan and has been in it ever since.

The prime purpose of its observance is educational; our people, all our people need to know about State Missions. The secondary purpose in observing the day is to call attention to the needs and opportunities of state missions and to urge our people to support this cause through the Cooperative Program and by special offerings. Everyone ought to have a substantial part in trying to win one's own state to Christ.

Then our pastors and superintendents will be glad to observe this day because of their appreciation of what State Missions has meant to their own church and to the denomination at large. There are few if any churches in our state that have not at some time received aid from our State Mission Board. Many churches were helped in their organization and beginning; many have been helped in the support of their pastors; nearly all have been helped in evangelistic and training services conducted by employees of the state board. Then the State Mission Board enables all our churches to work together in trying to evangelize our state. Gratitude should prompt us to give helpful cooperation in this blessed ministry.

What can we do?

The pastor and superintendent should meet at once to make plans. They should decide as to time, program, committees, and so forth. They should go over the special program and make such changes or additions as may be thought wise. (This program with detailed suggestions has been mailed to the general superintendents; extra programs may be secured from The Teacher and the Sunday School Builder for October by sending ten cents in cash or stamps for each copy to the Sunday School Board, 161 Eighth Ave., North, Nashville, Tenn.)

Be sure to set a definite goal for both attendance and offering on State Mission Day. Make it a worthy goal. Plan, pray, work, and reach your goal. Do it for your own sake, and their sake, and HIS.

—BR—

NOW CLUB—

(Continued from page 7)

No. 768 for \$36, W. M. S. Union church, Pearl River County . . .

No. 258 for \$100, member Marks, (McLaurin, field worker).

No. 256 for \$100, No. 222 for \$50, No. 223 for \$50, No. 257 for \$100, No. 224 for \$50, No. 225 for \$50, No. 259 for \$100, each from a member of Belen church, (McLaurin, field worker).

No. 714 for \$36, No. 715 for \$36, No. 226 for \$100, No. 716 for \$36, No. 717 for \$36, No. 6 for \$50, No. 7 for \$50, No. 227 for \$100, each from a member of Tunica, (Hightower, field worker).

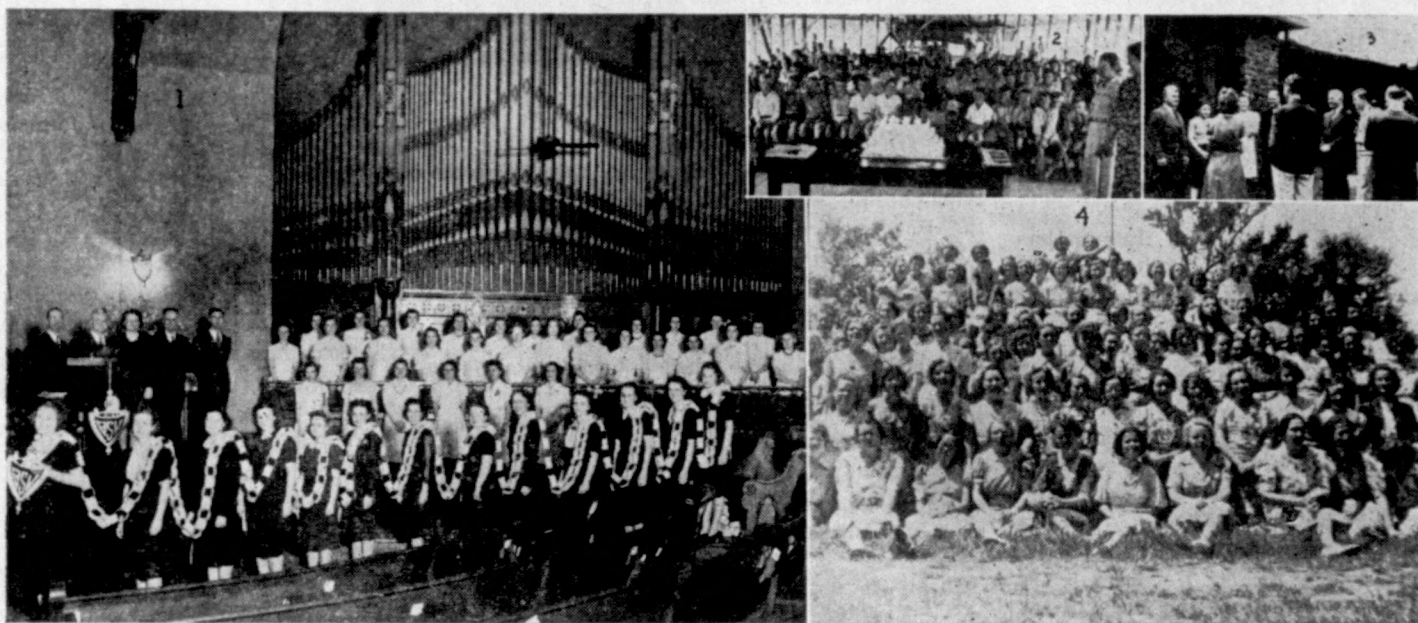
—BR—

Representative Baptist women of Tate County met Wednesday afternoon, October 2 at the First Church, Senatobia, with Mrs. Ned Rice of Charleston, president of the State Women's Missionary Union, delivering an address. Much interest was shown in the various phases of W. M. U. work and the following associational officers were elected: Superintendent, Mrs. W. O. Beaty, Coldwater; Associate Superintendent, Mrs. H. L. Martin, Senatobia; Secretary, Mrs. W. F. Ballard, Coldwater; Young People's Leader, Mrs. L. V. Edwards, Arkabutla; Mission Study Leader, Mrs. E. M. Chancellor, Senatobia; Personal Service Leader, Mrs. W. A. May, Arkabutla; Stewardship Leader, Mrs. W. T. Douglas, Senatobia; Program Committee, Mrs. Erle Hughey, Arkabutla, Mrs. John Gaines, Coldwater, and Mrs. J. R. Moore, Senatobia.

STATE MISSIONS

SUNDAY SCHOOL DAY, OCTOBER 27

Cultivating the Vineyard



1. B. S. U. Institute at M. S. C. W.
2. State R. A. Camp, Castalian Springs.

3. B. S. U. Leaders at their annual retreat.
4. State Y. W. A. Camp, Mastalian Springs.

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I
"Take good care of yourselves." Thus spake the Captain of a ship as both sank to a watery grave. Eighty-odd children, a few hundred adults were aboard the torpedoed vessel. A Captain thinking of others. A Captain staying by his post of duty in danger or in death.

Has Christianity lost the note of the heroic? Has it become a "gab feast" and a "grab feast"? Read all of Matthew, chapter ten, particularly the last half of the chapter.

Read Isaiah, chapter 53.
Read John, chapter 19.
"For whosoever will save his life shall lose it; but whosoever will lose his life for my sake shall find it." Lk. 9:24.

When will Christians learn that?
"For I am ready not to be bound only, but also to die for the Name of the Lord Jesus." Acts 21:13. Read Acts 20:23, 24.
Maybe even ghastly war will teach men again the meaning of loyalty and sacrifice!

II
"I want to be saved." Thus spake a nicely dressed, intelligent chap who came from the rear of the auditorium. Invitation had been extended. Many had responded. We were then extending the hand of "Christian Fellowship" to 23 in that line, 14 being for baptism. Two young men had broken through that line to come up on the platform to confess Christ. They were put in that line. God continued to walk the aisles. Now another had come. The choir and congregation were stopped at the middle of a verse. He was accepted for baptism. The line grew to 26, seventeen for baptism.

This was at Clara, with Pastor John I. Hill and his church family, in a most remarkable week. Brother and Mrs. Hill lead in a fine way. Again, house overflowed with people!

III
While down at Clara we picked up an elderly man of West Salem. The pastor told us he walked 4 miles each way to church. We were told of some who walked 8 miles at Clara, unless occasionally picked up by a motorist.

IV
Visited Jasper County Association. Good day. Our missionaries have been great. Pastors sounded a warning about "religious jitterburg music" coming in.

At West Salem many questions were asked by a fine congregation interested in the work. Good crowd at special service at Johnson Creek. Fine time in speaking to County Line folks.

Visited with Lebanon Association pastors about opportunity at Camp Shelby.

Good day at Madison County Association. Made White Oak at night with missionaries and pictures. To Polkville next night in same role. House filled.

Rankin County house crowded. Good interest. Associations giving the three missionaries good time to present work.

God blessed us in a good presentation of work at Zion Association.

Whole evening at Prentiss County Association. Good to be there.

Missionary Powell spoke to Hillman College, Ministerial students and Medical Club at Clinton, all in one day.

V
October is "Fellowship Fund" month. Many of our churches will remember the Cause of the retired "elderly" preacher, we are sure.

VI
All loyal Mississippi Baptists rejoice at the Baptist Record subscription list standing at 20,000—doubtless the largest circulation in Mississippi. Yet, we should have 50,000 subscribers. What large good would come from it!

VII
We are all happy at our Vacation Bible schools going over the 300 mark for the first time. Naturally, Brother E. C. Williams is very happy. Congratulations! Also to Mr. Farmer and Miss Taylor—now Mrs. Willis Brown. Mrs. Brown did a splendid work in this department. We hated to lose her.

We welcome Miss Carolyn Madison, Brooksville, to this department. We are sure she will prove a most valuable worker.

VIII
Two great books have come to our desk. First, "The Broadman Hymnal." It is a book of 503 splendid songs for all religious services.

We always found it helpful when we had a week of sacred song study in our church life.

Second, The 1940 Southern Baptist Handbook

WEDNESDAY, OCTOBER 2, 7:00 P. M.
She went on to prayer meeting, as her custom was. She taught us valuable lessons in compassion, faith, righteousness, dispatch, work and the like. Rev. 7:9-17. John 14. Psalm 23.

OUR MOTHER

NOW CLUB
DOUBLING THE FIVE THOUSAND CLUB
A DEBTLESS DENOMINATION BEFORE 1945

Slogan: "DON'T PUT IT OFF—PUT IT OVER"

I
We have just taken up three \$500.00 bonds, saving Mississippi Baptists on those bonds a total of \$1,075 principal and interest. Do you think that worth while?

All who participate in the Cooperative Program, the Five Thousand Club or Now Club helped do it. Come on in!

Do Mississippi Baptists want to save \$300,000?

Money and money alone in hand NOW will help save that amount.

We are making progress but we are far from our goal.

II
No. 762 for \$36, member Bude church, (Miss Traylor, worker).

No. 763 for \$36, No. 764 for \$36, No. 765 for \$36, each from a member of Como church, (Mrs. W. E. Lee, worker).

No. 766 for \$36, Sardis W. M. S., (Mrs. W. E. Lee, worker).

No. 767 for \$36, Peach Creek W. M. S., (Mrs. W. E. Lee, worker).

(Continued on page 6)

is off the press. Dr. Alldredge has done another outstanding work in this volume. He gives the greatest picture of B. T. U. work ever attempted. Get a copy.

IX
CALENDAR OF ACTIVITIES FOR OCTOBER

1. "Thus Saith the Lord" Stewardship of Substance Emphasis.
2. Sunday School Study Course (Methods book suggested).
3. Associations meet.
4. Fall Revival.
5. Mississippi Baptist Five Thousand Club.
6. Cooperative Program.
7. Layman's Day—15th.
8. B. S. U. Convention.
9. Fellowship Offering.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Below you will read with interest some excerpts from a personal letter to me from one of our Mississippi girls at B. B. I. I did not know of the sailing of our Mississippi friends, Rev. and Mrs. R. L. Carlisle, until a week ago.

You will note what Miss Louise Holman has to say of the size of the family, she has also reminded us that they do not have all the necessities. Our God is able to supply their needs through us if we will let Him.

The only reason this hasn't already been done, we did not know about it. Will the friends who read this gather a cash gift from your friends and mail to them immediately.

Address: Rev. and Mrs. R. L. Carlisle, Jr.
1220 Washington Ave.
New Orleans, La.

Through mistake Miss Louise Holman's letter was left out of last week's issue and you will see that what is done must be done **HASTILY** for they sail October 19th from New Orleans.

—o—

1220 Washington Avenue
New Orleans, Louisiana
September 23, 1940

Dear Miss Traylor:

You'll be surprised to hear from me I'm sure but I'm glad for an occasion to write to you and grateful for the privilege of writing concerning the matter I am, because somehow I feel you will understand and not think I'm presuming. I am doing this prayerfully.

Friday in Chapel services here at B. B. I., Mr. and Mrs. D. F. Askew spoke to us and on Saturday I saw them sail from New Orleans for Argentina. You will understand how much this meant to me when you learn they are my classmates. As you know, Mr. and Mrs. Askew were appointed by the Board in the early spring to go to Beirut, Syria (Palestine) and were all ready to sail when war conditions developed to such a stage they had to give up all hopes of going. They continued to seek God's guidance and were willing to go anywhere the need was and the Board wanted to send them. Another field seemingly opened but when they tried to make sailing reservations, this door too was closed to them. All summer they have been living under uncertainty as to where God would lead and what they must do, nevertheless trusting Him and seeking His leadership—the result, I saw them sail Saturday—out to a new field under unsettled national and international conditions but with a message from God and through an open door.

In another month, God willing, another couple is planning to go out to South America. They are Mr. and Mrs. R. L. Carlisle, Jr. of Wesson, Mississippi. In talking over these matters with the wife of one of our professors last evening, I learned that the Alabama people have just showered the Askews with their necessities for a few years to come. I learned also that Texas is doing the same for a young doctor who is to go out to Africa soon, but up to this time so far as we know nothing has been done for the Carlises though they must have help. They are my classmates and Mississippians and I know we are not going to let them down. Something may already be under way, I do not know but I do know it will have to be done quickly as they are to sail on October 19th, I believe. Personally, I believe if our people know they will be only too willing to share in this opportunity to help these missionaries. It should enlarge our vision and quicken our interest as we are used in sending them out and following their work. I believe God is wanting to use us as His instruments to supply their needs.

HE GIVETH HIS BELOVED SLEEP

Dear friends everywhere,—

In this way I am trying to say thank you for remembering me and mine so beautifully since the Shadow fell. Some of you sent individual messages; many of you spoke for your Society or your Church. But all of you expressed your heartfelt sympathy in a way that sweetened our sorrow.

A poet with a great heartache in the long ago said, "That 'tis a common grief, bringeth but slight relief." But beloved, it does help,—each word, each gentle hand pressure, makes us realize our close kinship to each other; and our closer kinship to Him who knew the depth of utter loneliness, and so wept with those who weep.

In all sincerity and truth,
Your grateful sister sufferer,
Margaret M. Lackey.

This bit of information about the Carlises. Mr. Carlisle was born in Wesson, Mississippi, received his High School Diploma from Copiah Lincoln, his B. A. degree in 1937 from Howard-Payne in Texas and his Th. M. last year from B. B. I. He has done pastoral work in or near Wesson while attending B.B.I. Mrs. Carlisle was born in Shawnee, Oklahoma, received an A.A. degree from Central College in Arkansas in 1937, her B.A. degree from Howard-Payne in 1937 and has taken some classes in B. B. I. They have three children: little boy about five, two girls, one about three and half and the other little over a month old.

School has opened with a fine promise for the best session I've seen. Have about 209 enrolled so far. You'll be interest to know that we have a fine group from Mississippi College and Mississippi has over fifty students here—in the lead of course.

Blessings on you as your work for Him and for the W. M. U. of Mississippi. Wish the way would open for you to visit the Institute sometime. We would surely love to have you.

Sincerely in His Name,
Louise Holman

—o—

W. M. U. TRAINING SCHOOL

The State young people's Secretaries held their annual conference in Louisville, Ky., Sept. 30-Oct. 2. One of the reasons for selecting those dates was the "Dounder's Day" program and cornerstone laying of the new building for the Training School. The progress of the new building is remarkable—walls practically finished, roof on and sub-flooring already in. The "Big Four"—the first four students of the T. S. in 1904—are all in this country now and were present to participate in the ceremony and program; Mrs. Rena Groover Shepard, who served in Brazil more than 30 years; Mrs. Ella Jeter Comerford, who served in China more than 20 years; Mrs. Clemmie Ford Henderson of Tenn. and Miss Alice Huey, at present on furlough from China where she has served 33 years as one of S. B. C.'s missionaries. The professors and students of the Training School and Seminary, together with hosts of interested friends were present for the significant occasion.

Mrs. F. W. Armstrong, President of Woman's Missionary Union, presided. After the singing of the Doxology, Dr. W. O. Carver led the opening prayer—through the years he has been a devoted and untiring friend of this school, ever giving of his time, prayers, effort and money in its behalf. Miss Juliette Mather was asked to speak

in behalf of the alumnae and Woman's Missionary Union. Dr. Sampey also addressed the group, welcoming the moving of the School and commending the school and its service.

Miss Carrie U. Littlejohn received the articles and documents that were to be placed in the cornerstone and she used a golden trowel, presented by the state Y. P. leaders, in the ceremony. The following articles and documents were placed in the cornerstone:

Record of Contents of Cornerstone of Present Building.

Catalogue of Training School.

W. M. U. Annual Meeting Minutes.

Copy of Royal Service.

Copies of World Comrades and The Window of Y. W. A.

Pictures:

Four Presidents of W. M. U. active in Life of School.

Miss Fannie E. S. Heck

Mrs. W. C. James

Mrs. W. J. Cox

Mrs. F. W. Armstrong

Executive Secretary of W. M. U.—Miss Kathleen Mallory.

Young People's Secretary—Miss Juliette Mather.

The Principals of the Training School.

Mrs. Maud Reynolds McLure

Mrs. Janie Cree Bose

Miss Carrie U. Littlejohn

The 1940-41 Faculty and Student Body.

Former Homes of the Training School.

List of Training Schools on Foreign Fields.

Copy of "House Beautiful"—Mrs. Mullins.

Copy of "Following in His Train"—Mrs. Cox.

Copy of "Fannie E. S. Heck"—Mrs. James.

List of Foreign Students who have studied in the Training School.

List of Daughters of Missionaries who have studied in the Training School.

Catalogue of Southern Baptist Theological Seminary.

Daily Paper.

Program of this Ceremony.

Bible (this was placed by Miss Emma Leachman, who was so intimately connected with the Training School in the early years. The Bible was one presented her by the girls in 1906).

Miss Kathleen Mallory led the dedicatory prayer, in which she truly prayed that this school, these students and all who shall enter the doors would be His workmen.

The Founders' Day program was of unusual interest because of the presence and participation of the "Big Four", each of these told of the early beginnings and the influence through the years of this "House Beautiful".

—BR—

We some time ago published the news that Rev. Don Norman had gone to take a position in the circulation department of the Baptist Standard of Texas. The Standard of last week says that he succeeds Mrs. Manon Seawell (Dr. McConnell's daughter) in that department. He will have to get about in a hurry to keep the pace of his predecessor.

In a meeting in First Church, Monroe, La., Prof. Chester Swor assisted Pastor Hastings. There were 42 additions, 21 of them by baptism.

Brother H. H. Bethune of Newton recently helped Pastor D. W. Bishop in a meeting in Vernon Church in Alabama. There were 24 additions during the meeting and five the Sunday following. In three years the membership of the church has doubled. Brother Bishop is also from Mississippi.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

D. A. McCALL, Cor. Secretary
P. I. LIPSEY, Editor

A. L. GOODRICH, Cir. Manager
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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

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more Ave., Asheville, N. C.; J. W. Ligon,
729 Park Drive, N. E., Atlanta, Ga.

B. O. B. F.

BRYAN SIMMONS
Field Representative

Associational Meetings are the
order of the day and I am attending
my share of them. At every one
attended the Orphanage has received
a kindly hearing. Some have indi-
cated surprise at what has been
accomplished and others have seem-
ed to think that the Building Pro-
gram is about complete. We would
not fail to express appreciation for
what has been done neither would
we unnecessarily cry, "Wolf! Wolf!";
but we would like to be able to say
something to prove that what is
lacking constitutes just as desperate
a need as was the first building
completed. Please try to visualize
four things. First, a dilapidated
dairy barn that would not stand one
inspection by a Sanitary Officer.
Second, an unsightly Laundry and
Work-shop building which is itself
a fire-hazard and its old machinery
injurious to the clothes washed there.
Third, an old dilapidated building
housing about thirty of our larger
boys. Fourth, that group of hungry,
half-clad, neglected children on the
outside pleading, through neighbors
and sympathetic citizens, for shelter,
food, clothing, good environment
and an opportunity to be and do
something in the world. With these
sights before the mind's eye you
surely will realize the necessity for
pressing on.

—BR—

YOU SAY, "FINE"; BUT I MUST
SAY, "WAIT!"

—O—

Less money has come in for the
Building Program during the past
two months than during any two
months since the program was start-
ed. Thus are our hands tied, for
"We pay as we build". Shall we
quit or shall we go ahead? The
answer to that question is up to
Baptists and their friends.

—BR—

Mrs. Teawhiffle: "Did you change
the napkins as I told you?"

New Maid: "Yes'm. I shuffled 'em
and dealt 'em out so's no one gets
the same one he had at breakfast."

JOHN BARLEYCORN'S RECORD

—O—

John Barleycorn's long record
has been recognized as one of hu-
manity's greatest public enemies.
He has always stood out front in
the competition of public destruc-
tion. It is thought-provoking to
note that even in this period of mass
massacre by armed and armored
men he still holds high place in the
arenas of death.

This is brought to mind by a re-
port by "National Voice," a prohi-
bition publication, which shows that
32,000 people were killed during the
past year in traffic accidents in-
volving alcohol in some form.

John Barleycorn's death record
was compared with battlefields over
the generations in this manner:

"For 32,000 persons to be killed in
one year, as was true last year in
traffic accidents when liquor was
the cause is a problem, it would
seem to us, that should not be put
off from one election to another to
be solved. If our own boy or girl,
or father or mother were one of the
32,000, we hardly believe we would
want to again sidetrack the drink
question, and do nothing about it, in
the way of 'hitting it and hitting it
harder.'"

"Thirty-two thousand killed in
the United States in accidents in
which liquor was involved! That's
worse than war, as shown by the
number of men killed in battle, as
follows:

"Revolutionary War, 4,044.

"War of 1812, 1,956.

"Civil War (Union Forces) 110,-
070.

"Civil War (Confederate Forces),
74,528.

"War with Spain (including Phil-
ippines), 1,704.

"World War No. 1 (U. S. only),
50,510.

"Liquor kills thousands every year,
but we take it all for granted.

But when even a small number are
killed in war, we become hysteri-
cal and get mob-fever. Why not
get interested in stopping our worst
enemy on any front—liquor?"

People can get awfully worked up
over mine explosions, train wrecks,
earthquakes, tornadoes, floods and
other disasters. But few of us give
much thought to the dangerous part
played in our life by John Barley-
corn, the oldest Fifth Column cap-
tain in the history of humanity.

—Winona Times.

—BR—

WHAT IS BEING DONE ABOUT
IT?

—O—

The cries of these children are be-
ing answered as rapidly as practical.
Occasionally dependable parties
take children into their homes and
this makes it possible for the Or-
phanage to care for more destitute
children.

Plans are being worked out by the
Architects for a Dairy Barn and a
Dormitory and these plans and spe-
cifications will soon be ready for
submission to Contractors.

Boils & Itching

Don't let Boils and Itching keep you in
misery. Enjoy the soothing and cool-
ing antiseptic properties of GRAYS
OINTMENT. On the market since
1820. Growing more popular every day.
35c at all drug counters.

MEN READ BIBLE FOR FIRST TIME

—O—

At a recent service in the Baptist
Rescue Mission of New Orleans, we
asked after reading a chapter from
the Bible, each one of the fifty men
in the service having read a verse,

"How many of you read from the
Bible for the first time just now?"
Two middle-aged men lifted their
hands, indicating that they had
never read from the Bible. There
were twenty others who had not
read from the Bible in five years.

These men need the message of
Christ. They need His reassuring
word. Shall we fail to give them an
opportunity to have it? The Home
Mission Board's Rescue Mission is
trying to give them this chance. We
are able to do it only through your
State mission secretary, and thus
your church gets credit for Mission
offering.

Yours for their sake,

Clovis A. Brantley (Supt.)
Baptist Rescue Mission,
740 Esplanade Ave.,
New Orleans.

A city visitor to the country, after
having collected as many things to
carry back to town as he could carry,
inquired of a farmer standing near
the road:

"Shall I take this road back to
town?"

The farmer carelessly replied:

"You might as well, for you have
taken most everything else!"

WAY TO HAPPY RELIEF FROM LAZY INSIDES

Punctual, satisfying relief from
biliousness, bad breath, is the rule
when spicy, aromatic, time-tested
BLACK-DRAUGHT is used.

That is principally due to the
chief ingredient of this purely vege-
table medicine, an "intestinal tonic-
laxative" with high medical recog-
nition. It helps impart tone to lazy
bowel muscles.

Take BLACK-DRAUGHT at bed-
time by the directions. See how it
generally allows time for sleep;
acts gently . . . but thoroughly the
next morning. Remember it next
time a laxative is needed! And it's
economical, too! 25-40 doses: 25c.

The Convention Ministers Retirement Plan—State Unit System

Some Reasons Why It Is Succeeding

By THOMAS J. WATTS, Executive Secretary

1. Because it is a plan developed jointly by the State Conventions and the Relief and Annuity Board. It is sponsored by the State Conventions and the State Conventions are solidly behind it.
2. Because the work of promotion is under the immediate guidance of the State General Secretaries and their staffs.
3. Because the State Convention's General Board is the clearing House of the plan, both in the collection and transmission of dues. The pensions are likewise distributed through the State offices.
4. Because it secures a greater amount of publicity through State owned and controlled papers than any other plan that has as yet been devised.
5. Because it secures the cooperation of the churches in a measure never before witnessed in the Southern Baptist Convention. Churches of the several States respond to State leadership and manifest special concern for the success of their State undertakings. The contributions on the part of the churches to a State Fund for the pensioning of the pastors of the State rather than to a fund intended for their own particular pastors, has been especially pleasing to our Baptist people.
6. Because the State Convention Boards gladly contribute in monthly payments 2% of the salaries of participating members. This provision will be made for all pastors who will avail themselves of the plan.
7. Because it commands the services of the Relief and Annuity Board of the Southern Baptist Convention as the fiduciary agency for investing, conserving and otherwise administering the fund. Not only so, the plan commands the forces of the Relief and Annuity Board, both in the home office and on the field in a cooperative effort with the State forces in building up and sustaining the undertaking. A vast deal remains yet to be done in the matter of enlistment of preachers and churches and a joint cooperative effort such as is being carried on between the Relief and Annuity Board and the State Boards is essential to its accomplishment.
8. Because of the very worthy provision which it makes for retiring pastors after 65. It also insures emergency pensioning for ministers who become permanently disabled before 65.
9. Because it is in harmony with the teachings of God's word and also with the thinking of those who believe in the principle of Social Security in our own country and in all civilized nations.
10. Because Southern Baptists believe that they (Baptist churches) should provide against old age dependency for their ministers, and because they do not believe that this responsibility can ever be shifted from Baptist shoulders to the Government.

For application blanks or further information address:

D. A. McCALL

BAPTIST BUILDING

JACKSON, MISSISSIPPI

Sunday School Lesson

By L. Bracey Campbell

October 13, 1940
THE BOYHOOD OF JESUS
Lesson Text: Luke 2

Introduction:

The lesson is the whole of the second chapter of Luke; the printed portion is Luke 2:40-52. In later lessons we shall study in detail other portions of this chapter, but it will be better every way for us to read the whole chapter again and again now in order that we may get the complete story instead of mere fragments of it. At any event, there is no danger of our reading our Bibles too much, or of our learning too much about them.

I. The Birth of the Christ Child.

Luke 2:1-7.

Could I speak a word of advice to the teachers who are to lead class groups in the study of this lesson, it would be that they should emphasize the supernatural in the conception and birth of Jesus, and I would have them do this all the more earnestly because of the materialistic conceptions of this age. It seems to me sometimes that the whole public school tide of instruction from the primary, on through the graduate schools of the universities, drifts invariably toward the conception of godless universe of matter, this universe governed by so-called "natural law" in which system there is no place for a supernatural law-giver, or a supernatural executive of "natural law."

It is this educational system, in vogue for many decades beyond the sea, which has brought European civilization into the inner slope of a whirlpool of destruction down which it is being sucked to complete submersion, and irreparable ruin. More and more our own system of public education is tending to a conformity to this godless system across the sea. Criticize the Catholics as much as you please on the grounds of orthodoxy of creed and orthopraxy of conduct, but take off your hat to the earnestness with which they proclaim their loyalty to their principles, and the zeal with which they strive to build a system of education which, from kindergarten through the university, shall combat this materialistic conception of the world, and shall school their youth in Catholic doctrine and practice. If Christian people were as firmly settled in their beliefs, and as zealously committed to the propagation of the truth, I should feel more hopeful for the future of this land. In the present situation, we must depend upon the home and the church to combat the godless teachings which are breeding in our fair land, and unnumbered multitude of dupes of the devil.

Learn the incidents connected with the birth of our Lord, remembering that this record is written by a highly cultured physician, to whom the risen Lord had given a new heart, and teach the story of these incidents to your Sunday school pu-

pils with never a doubt of the veracity of them.

II. The Angels and the Shepherds. Luke 2:8-20.

Here we have the record of the first Christian message, and by this I mean the news of the birth of a Saviour, that ever fell upon the ears of mankind. This message was brought from Heaven by angel lips, and spoken to some simple-hearted shepherds watching their flocks at night somewhere near to the little town of Bethlehem. I think it consisted of a solo chant and a chorus. I would direct your attention briefly to the matter of the message. The words of the angel were: (1) "Fear not." Now this is the prime characteristic distinguishing ours from false religions. They begin, continue, and close on the note of fear, and the fear is a craven, slavish one. The primary characteristic of our religion in its conception is that of a brotherhood in which our Saviour is our elder brother and our Heavenly Father is our God. Our Saviour came not to smite fear into the hearts of the people, but to draw His chosen together in the bonds of a family union. (2) A Saviour born. "There is born unto you . . . a Saviour." Our Saviour is one "born," partaker of our flesh and blood, partaker of our human nature, partaker of our earthly life. He is sharer of our tears and trials, of our sorbs and sorrows, of our gladnesses and hopes and joys. He descended into our humanity, and took our humanity with him in his ascent into the Father's right hand, and today the throne of the universe is occupied by our elder brother. (3) "A Saviour." That is specifically what our Lord came to be. Our life is all waste without Him; our condition as lost souls is not a condition to be realized at some future time in the flames of a hell of the impenitent, but is a condition real now in the lives of those who have never experienced His saving Grace. He came to save us from our sins; He came to save our lives from waste; He came to save our labors to the performance of the work which is the worship of God. (4) "Christ the Lord." This identifies our Saviour. He is God's way down to earth, and earth-bound man's way up to God. This Christ, who is the mediator between God and man, is "the Lord" of Holy angels and holy man, and know this once for all: He will be your Lord, or He will be your Judge; He will be Lord of your all, or He will not be your Lord at all. (5) "To God in the Highest, and on earth . . ." the chorus of this message chanted by the voices of the angel choir sets the bounds to the

scope of our Lord's work. It embraces all upward to include the Heaven of God and all downward to include the fallen race of man.

III. The Presentation in the Temple. Luke 21-38.

This was forty days after His birth, when the days of purification of the mother and the Child were fulfilled, according to the Jewish custom. Joseph and Mary brought to the temple the offering of the poor, and presented Mary's baby boy to God.

In connection with the presentation, there is the wonderful benediction of Simeon, verses 25-35. Look closely at Luke's record of this. Old Simeon had had assurance from God that he would not die until he had seen the Christ of God. When Joseph and the mother of Jesus brought the baby into the temple Simeon was there to consummate a meeting arranged in the council of God from eternity. Old Simeon was, upon this occasion, a seer to whom God vouchsafed a vision, and a prophet who spoke that vision. He does not request God to send him away, he declares that God is sending him away, away through the gate of Death. "Now, Lord, thou art letting thy servant depart in peace according to thy word." He has seen the glory of God in the Saviour whom he holds in his arms while he speaks, and he is now ready to go, but he pauses on the brink of the river of Death, long enough to say one or two very significant things. "Thy salvation . . . before all peoples." Simeon says this salvation has been prepared by God, and it is a "Salvation." "Salvation" is a rescue, a redemption, and a devotion, a devotion of the

saved to a better purpose unto ends that endure forever. Simeon says that this salvation is world-wide in its scope; it is "a light to enlighten the Gentiles." He says likewise that it is the "glory of thy people Israel." The Israelitish people are mistaken in their conception of what their glory really is. It is not Moses, the work or the writings of Moses; it is not Abraham, or the faith of Abraham; but the "glory of Israel" is the Saviour of the world, and their race performed its loftiest function when that race gave the world its Saviour.

On the same occasion a widow of very great age, Anna, became for the time a mouthpiece of God. Vs. 36-38. Her words of adoration confirmed what Simeon had said she had long been waiting for the consolation of Israel. She must have been a woman of more than a hundred years of age to whom God gave the privilege of seeing the Saviour in the flesh.

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UNITED STATES STEEL

Sunday School Department

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE

YES, AGAIN!

For the second year in succession the Sunday school at Philadelphia has reached the Advanced Standard. As was true with it last year, so it is now in that it is the only one in the South.

Reaching the First Standard is always a worthy program, but reaching the Advanced Standard is something not very many schools have ever attained unto. To reach this goal, every department must be Standard. For a department to be Standard, at least 50% of the classes must be.

Our heartiest congratulations to pastor Corder, superintendent Jones, and all the other officers and teachers on this very fine achievement.

OVER ONCE MORE!

Last year we had an increase over the previous year in Standard Sunday schools, and we are now ahead of all of 1939 in Standard schools, with three months yet to go this year.

The Mt. Olive school came in on the Standard list this week for the first time in several years. Superintendent W. E. Day and his officers and teachers have been hard at work recently pulling up on the last points. We rejoice with them in again meeting this worthy program. Rev. R. R. Brigrance is the pastor.

TOO MANY WORKERS!

Pastor G. C. Hodge, of the First Baptist Church, Biloxi, in giving the report of their Vacation Bible school, says that they had more adults to volunteer to help than they could use. One who was not used this year has asked to be on the faculty next year.

Our guess is that several churches would like to have his prescription. This is very unusual, indeed, and is a great testimony for the church.

FREE BOOKS!

The Sunday School Board will give some books FREE to any church without a Library that will start one. The offer is for a limited time, and only so long as the supply of these books lasts.

They will give 5 books if the church will provide 5 others, and 10 books if the church will provide 15 others. These books are all of a very high order and would be helpful to any church.

If interested in this free offer, write the Sunday School Department, Box 530, Jackson, for the leaflet explaining it in full.

LIBERTY

In a recent study course in the Liberty Baptist Church, Rev. C. M. Day, pastor, and Mr. H. G. Rice, superintendent, studying the book "The Book We Teach," there was a very splendid attendance and a most encouraging interest manifested all the way through. The number tak-

More About EVERY

(Continued from page 15)

Rev. J. E. Kinsey has the distinction of being pastor of the fourth and seventh smallest Every Family churches. He says:

Dundee Baptist church is one of our typical delta Baptist churches. Not large in number, because we do not have many Baptists in this part of the delta.

Before our last depression Dundee was one of the strongest churches financially in this part of the delta. Through the depression most of the members lost practically all their property and since that time several of our best supporters have died.

Dundee Baptist church had erected a beautiful church building, just before the depression, at a cost of about eight thousand dollars. When we came to this field about six years ago the church still owed a little more than three thousand dollars on the building now reduced now to a little less than eight hundred dollars. We are reducing this each year.

If you were to ask me why we have a small church with such determination to carry on and to meet our obligations and to save our church building from the "block", I would not hesitate to say that The Baptist Record going into every home each week of the year has been and is one of the greatest sources of our inspiration. This year every home in the church is receiving the Baptist record as a "Christmas gift" from the pastor. The Record is our "assistant" pastor.

Crystal Springs has the Seventh largest circulation of any Baptist Church in Mississippi. Rev. A. B. Pierce testifies to the value of the E. F. plan as follows:

There are some 270 Baptist Records coming into the homes of our people each week. This is the second year that the church has had the Every Family Plan, and I am happy to testify to some of the benefits we are enjoying from it.

Of course we would not have gone out of business if we had not had the Every Family Plan, but it is our conviction that we have been doing business for the Lord at the same old stand in a better way because we have had it. I believe the Baptist Record has helped us in the following ways:

First, in a spiritual way. In a recent meeting of the deacons several spoke of our church being in the best spiritual condition in their memory. This is evidenced by the large attendance at all services, and by additions most every Sunday. There is a spirit of harmony and a willingness to work that would encourage any pastor. We know the Record has helped do this.

Second, in a doctrinal way. The many good editorials and articles on our fundamental doctrines have helped our people be better Christians and hence better Baptists.

ing the test for credit on the book, which is one of the diploma books, was very fine.

As a result of that study several are now due the diplomas and several others lack only one book, which the pastor plans to teach soon.

Third, in a denominational and missionary way. It is easy to see an increased interest in the denominational causes both state and south-wide since they have been reading about the work in the Record. This interest extends to all our mission work also.

Fourth, in a financial way. There has been the largest number of recorded givers in our church this year that has ever been known. Despite the adverse financial conditions of this section, we will show a large increase over last year in both local and missionary causes. We have paid nearly \$2,000.00 in liquidating a church debt since last November, and have a cash balance the first of July of over six hundred dollars with all bills paid. We know the Baptist Record has helped.

We regret our inability to get the cuts of the following pastors of E. F. churches: Rev. Harry P. Dayton, Sand Ridge Church, circulation 6; Sand Hill, Jones County, Rev. B. S. Hilbun, (recently resigned), circulation 9; and Rev. J. F. Sullivan, Fort Bayou.

SOME ENCOURAGEMENTS

The situation is serious; but not all bad. The One Hundred Group of men is growing and many of that group who subscribed will be ready to pay their subscriptions real soon. Others will join them.

A fine group of women have added their contributions to those of the initial donors to the fund for the Women's Building. Another fine group of women over the state have pledged themselves to present this cause in their neighborhoods and a few have already gotten excellent results. Not large gifts; but an increasing number of small ones. In this matter information will create interest and interest will beget results. I am counting on the women.

Yes, you gave to Missions, to the Co-operative program and to other matters last year and the year before: why not do the same for the Orphanage Building program in lieu of its need. Go back and visualize the scenes pictured above and do what you can now to help Carry On. Do not let it be even hinted, "He began to build and was not able to finish."

Y. W. A. ORGANIZED AT NORTHWEST

On invitation of Mrs. H. L. Martin, vice-president for young people's work in the Women's Missionary Society of the Senatobia church, Miss Edwina Robinson, State young people's leader, spoke to the Baptist girls of Northwest Junior College on September 27 and assisted in the organization of a college Young Women's Auxiliary, with Mrs. W. T. Douglas as counsellor.

The following officers were elected: President, Imogene Calk, Grenada; vice-president, Charlsie Brunson, Charleston; secretary, Nina Katherine Brown, Paynes; treasurer, Elise Jones, Independence; personal service chairman, Grace Stamphill, Cotton Plant; mission study chairman, Carroll Terry, Hattiesburg; program chairman, Alice Johnson, Coffeeville.

This is the first Y. W. A. to be formed on the campus at Northwest and the students are entering into the work with enthusiasm. There are 25 charter members and a number of others are expected to join. Meetings are held twice each month and on October 15 Mrs. Ned Rice of Charleston, State W. M. U. president, will teach the Y. W. A. Manual—an experience to which all the members are looking forward with much pleasure.

Pull the Trigger on Lazy Bowels

with herb laxative, combined with syrup pepsin to make it agreeable and easy to take

When constipation brings on acid indigestion, bloating, dizzy spells, gas, coated tongue, sour taste and bad breath, your stomach is probably "crying the blues" because your bowels don't move. It calls for Laxative Senna to pull the trigger on those lazy bowels, combined with good old Syrup Pepsin to make your laxative more agreeable and easier to take. For years many Doctors have used pepsin compounds, as agreeable carriers to make other medicines more palatable when your "taster" feels easily upset. So be sure your laxative contains Syrup Pepsin. Insist on Dr. Caldwell's Laxative Senna, combined with Syrup Pepsin. See how wonderfully its herb Laxative Senna wakes up lazy nerves and muscles in your intestines, to bring welcome relief from constipation. And see how its Syrup Pepsin makes Dr. Caldwell's medicine so smooth and agreeable to a touchy gullet. Even finicky children love the taste of this pleasant family laxative. Buy Dr. Caldwell's Laxative Senna at your druggist's today. Try one laxative that won't bring on violent distaste, even when you take it after a full meal.

The Broadman Hymnal SATISFIES...

THE CONGREGATION

The wagging tongue of a pleased patron is the strongest satisfaction any publisher could desire. From every church, large and small, come the most gratifying reports on their use of, and examination of, The Broadman Hymnal. It is to be used at all State Conventions in the Southern Baptist Convention territory this season and at the Baptist Training Union Conference in Memphis, December 31-January 3.

Prices

Prepaid:		Carriage extra:	
Cloth, dozen	\$8.25	Cloth, hundred	\$60.00
Cloth, single copy	0.75	Cloth, dozen	7.75
Bristol, dozen	6.00	Bristol, hundred	40.00
Bristol, single copy	0.55	Bristol, dozen	5.50

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JACKSON, MISS.

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear Children:

We have today a letter from Dr. W. W. Hamilton. I hope you will read the letter carefully. Miss Annie Laurie McLellan, to whom we had become attached, although we have never seen her, has been given another scholarship which will enable her to complete her work at the Baptist Bible Institute without the assistance of the Children's Circle. We regret to give up Miss Annie Laurie as "our girl" but we shall continue to be interested in her and to rejoice in her progress. Since we rely on Dr. Hamilton's advice in the selection of the student to whom our help shall go, we are pleased to have this letter from him in which he recommends Miss Lynn Fleming of Durant, Miss. He speaks in such high praise of her that we should feel fortunate to have a share in her preparation for special Christian work. Therefore, we extend a hand of welcome to Miss Lynn (that sounds more friendly than Miss Fleming) with the hope that she and we may be used together in missionary work. She is a great way as a mission worker, and we in a small but necessary way as we send in our nickels, dimes, quarters, and dollars that she may continue her education. Should this not be an inspiration to us to do our best? I trust that soon we may have letters from Miss Annie Laurie and Miss Lynn. A letter from Miss Annie Laurie that she may tell you what she has already told me, and a letter from Miss Lynn in order that we may become better acquainted.

We have also a letter from Mrs. Keen who sends a liberal offering from the Story Hour Group of Providence Church. (If this is the Providence Church of which I'm thinking, it is one of the oldest Baptist churches in our state). We are deeply grateful to her for inspiring these little folk to this good deed, and to these boys and girls for the help which they send to our scholarship.

Another article from Mr. John Lipsey completes his series on New York, unless we can persuade him to reconsider and give us some more. When we go to New York we won't feel so strange there, since he has told us about some of the things we might see.

I've been missing the letters from many of you. I hope you'll write and soon.

With love,
Mrs. Frances Steele.

Bible Study

Joshua and Caleb. Men of Faith. —Numbers 13:1.

"All things are possible to him who believeth."—Mark 9:23.

When the children of Israel came near to Canaan, the land which the Lord had promised them, the Lord spoke to Moses and told him to select twelve men, one from each tribe, that they might go and search out the land to which they were going. Moses chose the twelve men and told them to go up and look over the country to see whether it was a good or bad land and what sort of people lived there, whether they were few or many, weak or strong, and whether they lived in tents or in cities with walls around them. Moses told them not to fear, but to go and bring back some of the fruits of the land.

The spies went into Canaan and walked through it, searching it out from one end to the other. At a place called Eshcol, where grapes were growing, they cut from a vine a branch with a single cluster upon it. This cluster was so large that it took two men to carry it. They hung it upon a pole and one man

carried one end of the pole and another the other end. They also brought with them some figs and some pomegranates. It took them forty days to go through the land. Then they returned to Moses and the children of Israel to make their report and to show the fruits they had brought. They said that they had found the grain and the vines growing luxuriantly, and there was abundance to eat, but that the cities were very great with walls around them and the people were very strong and some of them were giants. They said this because they were afraid and did not want the people to try to take the land.

But two of the spies, named Caleb and Joshua, wanted them to go. They remembered that God had promised to give them the land, and they were sure that He would keep His promise, for they had faith in Him. Caleb spoke to the children of Israel and begged them to go up at once into Canaan, and said they were well able to take it for their own. But the other ten spies persuaded them not to go, for they said, "The giants are so great and strong that we looked like grasshoppers by the side of them."

The people were afraid and began to tremble and cry, refusing to go. Because they listened to the advice of timid men instead of believing God's promises, they were punished. Not one of those who refused to go was allowed to enter the land of Canaan. Of the whole company, only Caleb and Joshua, who believed God and were ready to follow Him, had the privilege of entering and living in the Promised Land.

Hattiesburg, Miss., Rt. 1,
Sept. 29, 1940.

Dear Mrs. Steele:

We are the Providence Church Story Hour group. This is our offering for the B. B. I. Student fund —\$1.25.

Our names are: Evelyn McDonald, Dorothy Robinson, Linnie Mae Sims, Virgil Sims, Jack Triggs, Hubert Fuller, and Rudolph Carter.

We enjoy reading the letters in the Children's Circle.

Sincerely,

Mrs. W. H. Keen, Leader.

Thanks you, Mrs. Keen, and these dear children. F. L. S.

New Orleans, Louisiana
September 28, 1940

Mrs. X. O. Steele
Magee, Mississippi

Dear Mrs. Steele:

Miss Annie Laurie McLellan in a most unselfish way has come to me suggesting that the help which she received be given to Miss Lynn Fleming. Miss Annie Laurie has a dining room position which aids her and knowing of Miss Fleming's need of assistance suggested that the gifts from the Children's Circle be given to Miss Fleming.

Miss Fleming is from Durant, Mississippi, and was with us through last session and was so useful and cooperative in all of our mission work that it will be a worthy favor bestowed and a real satisfaction to me if the Children's Circle will turn their aid at this time to Miss Fleming.

She is highly esteemed in her own community and church, and during the summer gave her time and talents to mission work in various parts of Louisiana. The young people will love Miss Lynn and will be making a great investment if they assist her to secure further training.

Hoping that the suggestion of Miss Annie Laurie may be accept-

able to you and to the Children's Circle, and grateful for all these young people are doing, I am

Yours sincerely,
W. W. Hamilton, President

ROCKEFELLER CENTER, N. Y.

6. Looking Down on New York
By John J. Lipsey

For almost a week we had been admiring from our hotel window that 70-story pillar of stone and steel that is called the RCA building, not admiring all the time, of course, but off and on. But we had never been to its top, although we had explored some of its innards.

One morning I said I was going to take a look from the top and asked Julia to go with me. But she had (or thought she had) to go see what the "big name" department stores had to show.

It's very little trouble to get the top of the building. There's little stair-climbing. But it still comes under "pay" entertainment. You buy a forty-cent ticket near the building's south entrance and look around for the proper elevator to go up in. It seemed to me that a large part of the core of the building was taken up with elevators. There were 30 or 50 or some such unbelievable number. I found one marked "Observation Roof" and got in with a dozen other passengers.

There are local and express elevators in this building. This car was an express and did not stop until it got to the 56th floor. The express rises very fast, and I think the boys who operate them like to frighten visitors unaccustomed to quick change of altitude. They tell you to swallow hard to prevent a temporary dullness of hearing. At the 61st floor (I believe, it was) we had to change to another elevator which took us to the 69th floor. We walked up one flight and there we were on a balcony overlooking what appeared to be all of man's creation!

On the balcony, you can walk all around the edge of this floor, protected by a stout railing of steel and concrete. In the center is a platform which rises even higher. On the upper part of Manhattan Island here, the avenues run only approximately north and south and the streets approximately east and west. Diagonally across this regular pattern of long rectangles, Broadway runs almost exactly north and south.

Standing on the balcony and looking in turn toward north, east, south, and west, you can see New York City laid out in four immense picture maps. All around you the buildings are packed so close that the streets seem narrow lanes. On the broader avenues, Fifth and Sixth below you, the buses, cars and people creep along like beetles, ants and gnats. Immediately below you can be seen the tops of other buildings of Rockefeller Center. These buildings are from 20 to 40 stories in height, but from this elevation, the gardens, tennis courts and playgrounds on their tops appear to be almost at ground level.

Northward, looking down, you see the roof of a cafe and a sign which says: "You way up thah. We way down hyah. Come down and see us." In this region are many fine hotels and tall apartment houses and along Fifth Avenue are celebrated and expensive department stores and shops. Beyond these is Central Park, a well-nurtured wilderness that lies between Fifth and Eighth avenues and extends from 59th to 110th streets. Beyond the park are more apartment houses and the Harlem river and another borough of New York City, the Bronx. Northwest of you can make out Riverside Drive, flowing along with the Hudson river. Northeast is the Borough of Queens and still further you can see La Guardia Airport, and to the right of this the white buildings of the New York World's Fair.

Looking eastward you see, at the edge of Manhattan, the East river, crossed by bridges whose names you know: Triborough, Queensborough, Williamsburg, Manhattan, and

Brooklyn, bridges. Beyond the Brooklyn bridge, toward the southeast sprawls Brooklyn, largest of New York City's boroughs. Here more than three million people live. Between you and the East river are more splendid hotels and the much-mentioned apartment houses of Park avenue. St. Patrick's Cathedral seems tiny when it lies so far beneath your feet on Fifth avenue.

South of you are more stores, shops, churches, nearby. Scores of tall office buildings are there. To your left the Chrysler building spikes the sky. But the boss of the scene is the 102-story Empire State building, the tallest building in the world. It does not seem possible, but its top is 32 floors higher than the RCA building's top. The last 16 stories are built so that this tower can be used for a mooring mast for airships, though it never has been so used. This tower of bright metal sparkles against the background of smoke that lingers over lower Manhattan. Under the smoke you can make out scores of other high buildings that hide Wall street and the financial district. Beyond them is the upper bay, and in the bay are Governor's island, Ellis island, and Bedloe's island. You can dimly make out on Bedloe's island the best-known statue in the United States. This is "Liberty Enlightening the World." May its high torch ever burn!

West of you, Broadway cuts across the streets and avenues, catercornered. Along Broadway are theatres, restaurants, hotels, shops. Times Square you can see at Broadway and 42nd street. Raising your eyes, you look out on the Hudson river. Almost west of you lie docked and idle the two largest ships in the world, the Queen Elizabeth and the Normandie. They seem big even from this distance. A cross the river in New Jersey are plainly visible Hoboken, Jersey City and Newark, and the Palisades of the Hudson. Like water-bugs, ferry boats scoot from shore to shore.

I spent four hours here on top, taking pictures of everything I could see, eating lunch at a counter, loling in the sun in a comfortable chair, talking with people from Denver, Cleveland, Florida and France. Another time, Julia and I came back at night and stayed an hour or so, marveling at and admiring the brilliance and color of the lighted city. I took more pictures then.

Now and then, Julia and I get out all the pictures we took in New York City and they bring back the sights we saw, suggest the sounds and smells of the city, and remind us the happiness we enjoyed together in the heart of America's largest most astonishing collection of humans and buildings.

(The End.)

The Mississippi Society For Crippled Children

State Department of Education
Jackson, Mississippi

Dear Friend:

This card is to thank you for the money you sent us for crippled boys and girls.

This is a great work and we are glad to know that you are very much interested in it.

In the name of the Mississippi Society for Crippled Children and the crippled children of Mississippi, WE THANK YOU.

Amount received \$1.20, children's Circle of Baptist Record for crippled children.

Very cordially yours,
Mrs. J. F. McDougue.

SUBSCRIBE FOR THE BAPTIST RECORD

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All Ready to Relieve
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Baptist Training Union

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AUBER J. WILDS STATE SECRETARY
LUCY CARLETON WILDS ASSOCIATE SECRETARY
OXFORD, MISS. JACKSON, MISS.

Mt. Zion, Zion Association Reports Growth

Our summer program reached the Mt. Zion church in Zion Association (Webster Co.) and we are happy to have a good report of the work done there. Mr. Robert L. Taylor was elected director and writes—"When the union was organized we had seventy-six enrolled. At the present time there is an enrollment of 121. There is a great interest being put into the work. I think this is one of the greatest phases of work we have ever had in our church. We appreciate your sending the two young ladies, Misses Julia Herring and Annette Kirkpatrick, to begin this work for us by teaching the study courses."

Another Worker Expresses His Appreciation

David Byrd of Clinton was one of our summer volunteer workers. He worked in the southern part of the state, and as did the other workers rendered a splendid service. He writes: "Mr. Wilds, I would like to take this opportunity to thank you for letting me work this summer. I cannot tell you how much it meant to me, each day I realize more and more how much it helped me in developing myself and the experience I received by working for the Master could not be matched with anything." We feel that David's experience was that of all of our workers, and so expressed by most of them. Next summer we hope to use even more workers than we had this summer. There will be many students, school teachers, and others who will volunteer, and we will try to use them. If you would like to serve with us, get all the experience you can during these coming months so you will have had practical experiences that you can pass on to others.

Fifth Ave. Hattiesburg Sets Goal OF 500

A letter from Mr. Cecil Smith, Associate Director of the Fifth Ave. Church Hattiesburg sees a Training Union of 500 just around the corner for them. The summer months took a toll on their attendance, but they have come from an attendance in the summer of 75 to over 200. Mr. Smith says: "I hope with fall coming on we will be able to build our enrollment to 500. The thing I think is doing the most good is a twenty minute prayer meeting we have just before we meet each Sunday."

Fifth Ave. Hattiesburg Sponsors Training Union In Mission Church

The Gordan St. Mission Church in Hattiesburg is a newly organized church, started by the Fifth Ave. Church in Hattiesburg. They believe the members should be taught the Bible and should also be training, hence a Sunday School and a Training Union were organized. We are glad to add them to our list,

and we shall watch their progress with interest. We are indebted to Mr. Cecil Smith for this report.

Dr. and Mrs. J. O. Williams To Be Guest Speakers At Our Convention

Dr. and Mrs. J. O. Williams will be with us in our State Training Union Convention when we meet in Laurel. Dr. Williams is Business Manager of the Sunday School Board, and is one of the most popular speakers in the Southern Baptist Convention. Mrs. Williams is the idol of the young people in every state in the Southern Baptist Convention. As a chalk talker she has no peer. They will be with us for the entire convention.

Smithville Has New Training Union

At the close of a week of study in Training Union methods recently, a brand new organization was established in the Smithville Baptist Church.

Because of the union of pastor A. Z. Stephens, and through the efforts of Professor J. R. King, the study course was arranged. The associate state secretary had the privilege of being in Smithville for the week, having a class for Juniors in the afternoon and a class for young people and adults at night.

Mr. J. R. King accepted the responsibility as director. Other leaders elected during the week were: Mrs. R. G. Rogers, B. A. U. president; Mr. Curtis Reese, B. Y. P. U. president and Miss Frances Brown, leader of the Juniors.

"Tree" Standards Available

Miss Ruth McCormack, Junior Leader at Coffeeville conceived the idea of dressing up the Standard of Excellence in picture form, making it more attractive and more interesting to "reach". She drew a tree, the leaves and fruit of which were colored as the points were reached, thus making the tree grow and bear fruit. Because it proved successful in her union Miss McCormack shared her idea with us and furnished us with a pattern of the "tree standard," which was shown

"BUILD-UP, GOOD NEWS FOR SUFFERING WOMEN

Much of women's periodic distress may be unnecessary! Many who suffer from headaches, nervousness, cramp-like pain, other symptoms of functional dysmenorrhea due to malnutrition are helped by CARDUI.

Main way it helps relieve periodic distress is by increasing appetite and flow of gastric juice. Thus it often aids digestion; helps build strength, energy, resistance to periodic disturbances.

Others find help for periodic discomfort this way: Start a few days before and take CARDUI until "the time" has passed. Women have used CARDUI more than 50 years.

at several of the District Conventions in June. Mr. L. O. Palmer, Training Union Director at Starkville saw the possibilities of further sharing the idea and offered to have the charts printed for distribution.

Because of Mr. Palmer's interest and Mr. W. C. Massey's service in blue printing the charts for us, we have them ready for those who want them.

Mr. Palmer and Mr. Massey have given their time free and have made it possible for us to get the standards for 10c each, the cost of the material.

If you need something to stimulate interest in your union, I believe you would find a "tree Standard of Excellence" helpful. Order from Lucy Carleton Wilds, Oxford, Miss.

BR

LAUREL, MISS.

The Jones County Associational

TO RELIEVE MISERY OF **COLDS** quickly use **666** LIQUID TABLETS SALVE NOSE DROPS COUGH DROPS

Kennington's

"Mississippi's Best Store"

—JACKSON—

Always For

QUALITY

and NEW STYLES

Brotherhood meeting will be held at Second Avenue Baptist Church, Laurel, on Monday, October 14th, beginning at six forty-five. All men of Baptist churches in Jones and adjacent counties are invited to attend. Brotherhoods in other nearby counties are also invited to send representatives.

Why Hillman Has Prospered?

During the decade 1850-60 ten Baptist Colleges for girls were founded in Mississippi. Hillman is the only one which survived.

A FEW REASONS

Fortunate Location, Healthful and Accessible.
Opportunities for contacts with many present and future leaders in church and state.
Ideal Social Life.
Christian Ideals Maintained.
Loyal Alumnae.
Unusual Advantages.
Reasonable Rates.
Acceptable Credits.

CATALOGUE FREE

Hillman College

Clinton, Mississippi

AT THE END OF A PERFECT Stay

You first become conscious of the friendly service rendered our guest when you enter the spacious lobby of the Hotel Thomas Jefferson. Every employee greets you with a smile that you know is genuine.

To relax in any strange place is difficult. At the Thomas Jefferson the quiet and comforting atmosphere make it but second nature to relax and enjoy a restful stay. The general surroundings together with the excellent service you receive seem to interweave, affording you always a perfect stay.

F. E. SNODGRASS
MANAGER



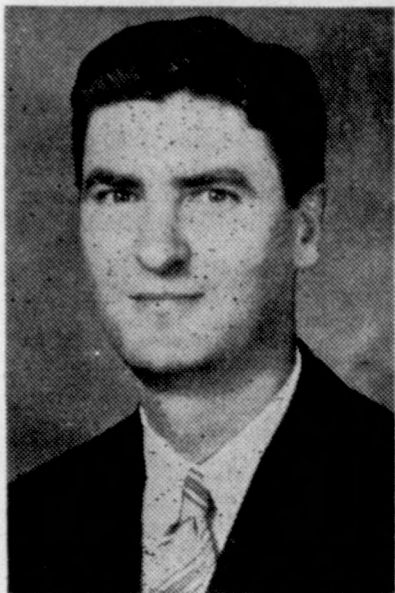
HOTEL THOMAS JEFFERSON
BIRMINGHAM, ALABAMA



Affiliated NATIONAL HOTELS



Pastors of the Seven Largest Every Family Churches



DR. CLAUD BOWEN
Calvary Baptist Church
Circulation 668



DR. H. M. KING
Pastor Emeritus, Calvary Baptist Church



DR. BOYCE H. MOODY
First Baptist Church, Hattiesburg
Circulation 499



DR. NORMAN W. COX
First Baptist Church, Meridian
Circulation 414

THE LARGEST AND THE LEAST BUT ALL ARE EQUAL

These pictures show the seven pastors whose churches have the largest Baptist Record circulation in Mississippi. Yes, they have the EVERY FAMILY Plan.

Those pictured on the next page are pastors of churches with the smallest EVERY FAMILY circulation in the State.

BUT

The circulation in each of the 14 churches mentioned is equal. The large churches have the EVERY FAMILY Plan and the small churches have the EVERY FAMILY Plan.

To the five talent man (large church) the Lord said, "Well done —".

To the two talent man (small church) the Lord said, "Well done —"

Certainly those who have tried the EVERY FAMILY Plan should know if it is worth while.

Dr. Claude Bowen, Pastor of Calvary Baptist Church, and the largest E. F. church in Mississippi, says:

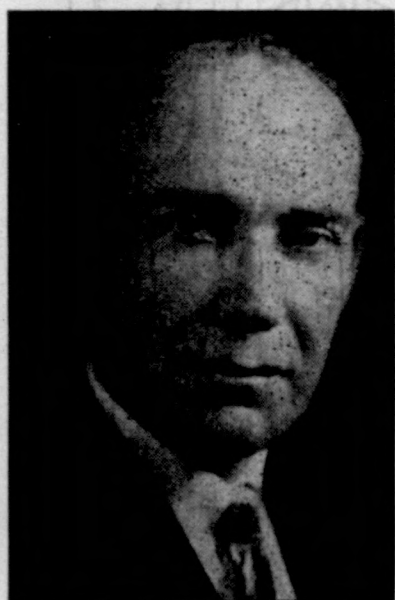
"One of the fine things which I found at Calvary Church upon my coming as pastor was the Every Family Plan for The Baptist Record. Our people are well informed about denominational work and are inspired to live nobler Christian lives because of this influence in their homes. Even when it is impossible for them to attend church services, this Christian paper keeps them in touch with God's work."

The information which we receive in The Baptist Record about missions alone is worth the price of the subscription. While most men are not able to attend missionary meetings, they can keep in touch with missions through this organ. In this paper our boards present to us weekly news about the work in our own state and in the uttermost part of the world. Missions is the nerve of every Baptist church, and if this nerve is cut or deadened, the church becomes insensitive to the need of salvation of lost souls in a sinful world.

The Every Family Plan of The Baptist Record helps every member of the church to realize that God has a rightful claim on his time, his possessions, and his life."

The pastor of the smallest EVERY FAMILY Church in the State, Rockport, Rev. O. O. Hailey says:

We have only five families in the Rockport church and not one of them received the Baptist Record until we adopted the "Every Family" plan. Since adopting this most practical method of providing our members with the Record there has been a decided increase in interest in our denominational work. With a small church having only one preaching service a month the Record is an absolute necessity if the members are to keep up with what is being done by Baptists around the world. It serves as an efficient assistant Pastor visiting every home every week giving interesting information and stimulating interest in all phases of religious work. I find



DR. J. A. BARNHILL
Main Street Church, Hattiesburg
Circulation 386



DR. L. G. GATES
First Baptist Church, Laurel
Circulation 376



REV. A. B. PIERCE
Crystal Springs Baptist Church
Circulation 266



DR. J. P. KIRKLAND
First Baptist Church, New Albany
Circulation 263

the people interested in talking about what they have read in the Record. Without the "E F" plan few if any of these members would be receiving the benefits from this weekly "visitor". The church at Rockport with its five families would not think of giving up the "E F" plan.

—o—
Dr. Boyce H. Moody, pastor of the second largest EVERY FAMILY church in Mississippi says:

No organization can long survive without a medium of information. All worthwhile endeavor is spurred on by a full mind plus an inspired heart. The "Baptist Record" is this medium for Mississippi Baptists. It is the one and only publication for information about all of our work. If we are to be intelligent and loyal Mississippi Baptists, this paper should be in every home.

Secondly, it is material for every individual to read. The filling of the mind determines in large measure the moral action of every personality. Every home will have some sort of reading material. If the life of our people is to react on the highest moral plane, that which they read must be of the highest order. Certainly our paper is destined to bring to them those fundamentals for high moral living and therefore should be in every home, through the operation of the Every Family Plan.

If democracy is to be preserved, it must be infiltrated with the highest Christian standards, for the exercise of the principles of democracy, aside from the ideals of Christianity, leads to dictation and the loss of freedom among a people. Our Baptist paper holds out the principles of freedom both for the soul and for the state with never an opportunity of the infringement of one upon another. A Baptist paper true to the past in this regard and yet progressive such as our "Record" ought to be in every home to keep this teaching alive.

In the light of these reasons every Baptist family should have access to the "Record" through the adoption by the Church of the "Every-Family Plan". Our Church has found it valuable and any Church will, that tries it.

—o—
Rev. Earl Waldrop is pastor of the second smallest Every Family church, he says:

"All successful business firms keep close check on their business. They check their sales, their purchases, cost of goods sold, and etc. When facts about the business are put down in 'black and white' they can be used.

"We as Mississippi Baptist are in business—the greatest business we could possibly be in. We are in business for and with the King! He is Manager and Director of all phases of our business. Our firm has its offices, office forces, and different kind of representatives all over the state doing different kind of work for the King. The business is OUR business; we all have shares in it; we are all responsible for its success; and we all share the glory, honor, and reward as we succeed.

"Since it belongs to us and we are responsible for its success we should keep close check, by reading and keeping up with all reports and statements issued by our offices, on

what we are doing. All these reports and statements—from our representatives all over the state, our state offices and officers, and etc.—are put together and sent out as THE BAPTIST RECORD. It is just what its name implies—the record of what Mississippi Baptist, in co-operation with other Baptist, are doing, it is your report!

—o—
Concerning the E. F. plan, Dr. Norman W. Cox who is pastor of the third largest E. F. church in the state, states:

First Baptist Church, Meridian, began the every family plan on May 1st. The two and a half months experience we have had with it has already indicated to me that the value we are receiving justifies the investment.

The fact that fraternal orders, civic clubs, and all kinds of business have their special publications and realize they are essential, should of itself, convince any reasonable person that a church needs to publicize the work of the denomination. It's far-flung ministries of missions, evangelism, education, and benevolence needs to be constantly kept before our Christian people that they may know what is being done.

We know that if every Baptist home in the Southern Baptist Convention had their state paper our people would gladly give twice as much to the support of their denominational causes and their interest in their local churches would be greatly intensified.

We rejoice that The Baptist Record's circulation has grown so greatly in recent years. This increase in circulation is manifesting itself now in renewed interest and support of the work.

Frankly, I have the conviction the only way we will solve the problems of spiritual democracy which is the genius of our Baptist life is through the regular ministry of a weekly Baptist paper in the homes of our people.

—o—
Main Street Church in Hattiesburg is the fourth largest E. F. church in the state. Pastor Barnhill, says:

Our experience of having the Baptist Record in all the homes of the Main Street Baptist Church is but of six month's duration. However,

there are a few benefits that I believe are very definite.

It has created a good attitude toward the church and denominational work. There is a large percent of the membership in every church who have no vital interest in the work of the church. I find a number of this group informed about our work, and more interested in it. It has served to enlist some definitely in the church program.

The Every Family Plan has carried the Record to a number who wanted it, but did not feel able to take it. It has been a special blessing to this group.

We have run ahead of our budget schedule in our finances every month except one. Without doubt, the Record has kept the Lord's work before all our people and made them conscious of their responsibility and caused them to do something definite about it in a financial way.

Attendance upon all our services has been better than usual—I believe better than ever. Records show that Sunday School, B. T. U., prayermeeting, etc. are a little above the average over a period of years.

We do not mean to say that any great revolution has taken place, or that any miracles have been performed; but we do see signs of improvement and progress, and we verily believe the Baptist Record has had a good part in it. What it takes to put the Record in church homes is money well spent. It stimulates enough interest to more than pay for itself in money, and at the same time bears a variety of other fruits worth more than money.

—o—
The First Baptist Church of Laurel is the fifth largest E. F. church. The pastor, Dr. L. G. Gates says:

It may be true that none of us do as well as we know, but it is true that we will not do if we do not know. Knowledge is power, Our knowledge must be used constructively or else it becomes destructive. Democracy cannot live long in ignorance. A Christian denomination cannot grow unless those who compose it know what it is all about. Baptists in Mississippi are fortunate, in that we have a safe and sound medium thru which kingdom knowledge can be made known. Acting

upon these facts, sometime ago, we adopted the Every Family Plan, wrote the expense of it into our budget and now rejoice in that every member of our church can know what our brethren are thinking and doing. To say that we are delighted with the plan, would be expressing it mildly. All our work is made easier. We could wish that every church in our state could enjoy the blessing that has come to us thru the Every Family Plan. With best wishes.

—o—
The fifth smallest E. F. church in the state is Fort Bayou in Jackson County. The pastor, Rev. J. F. Sullivan says of the E. F. plan:

"I believe that the Every Family Plan is the very best plan for placing our Baptist Program before our people."

—o—
Dr. J. P. Kirkland has the sixth largest circulation and here are some figures submitted by Varda Smith, one of Mississippi's most loyal laymen:

Answering your letter of November 20:

This has, perhaps, been the best all round year in the history of the First Baptist Church of New Albany.

There have been no internal disturbances during the entire year. Pastor and people working together in unison.

Have received by baptism 39, received by letter 72. Total 111.

Average Sunday school attendance October 1937 to October 1938—317.

Average Sunday School attendance October 1938 to October 1939—362. Average Sunday School attendance since October 1939—390.

B. T. U. has about doubled during same period.

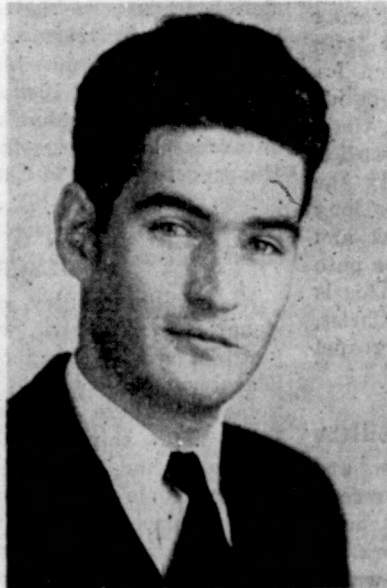
Collections through our regular church budget 1938 was \$5661.42 to date this year with three more Sundays to go. \$6533.64, (Bonds, insurance, etc., separate account.) We still owe \$4,000 bonds on our church. Have paid all bonds due 1939. Have called and paid all bonds due 1940 and called and paid half of bonds due 1941.

Have had a nice cash balance in the bank at the end of every month this year, for first time ever.

(Continued to page 11)



REV. O. O. HAILEY
Rockport Baptist Church
Circulation 5



REV. EARL WALDROP
Providence Church, Carroll Co.
Circulation 6



REV. J. E. KINSEY
Birdie and Dundee Churches
Circulation 8 and 10

It has always been so. Israel was severely tested at Kadesh-Barnea. Joshua and Caleb stood the test when everyone else failed. It was a dark hour in Israel's history when God called Gideon to save Israel. It is significant that the testing of the thousands was at the fountain of Harod, or "trembling." Only three hundred were left for the deliverance of Israel. Thus it has always been.

Adoniram Judson and Luther Rice went out to India in a dark and threatening hour. The war of 1812, or our second conflict with Great Britain, was just beginning. It was dangerous for Americans to travel the high seas, and especially dangerous to enter British-controlled India. The change in the views of Judson and Rice on the question of baptism left them stranded and without support in faraway India. For many months, Judson was supported by Carey and English Baptists, while Rice came back to America to stir up and organize the scattered Baptist forces along the Atlantic Seaboard to support Judson in India. Because of the devastating war that was raging between England and America, Rice had to come by way of South America, and after many months of hardship and danger he arrived in Philadelphia in the latter part of 1813. The Triennial Convention was organized in 1814, and the program of American Baptist foreign missions was launched in a time of war and intense international hatred and strife.

WHAT CAME OF IT ALL?

Out of this Judson-Rice movement for foreign missions came the organization and unity of American Baptists. It saved them from the dry rot and certain death resulting from ultra-Calvinism. It kindled a blaze of evangelistic fervor that swept through America like a cleansing fire. To us, as a denomination, it gave our colleges, theological seminaries, state conventions, and Baptist papers and magazines. It gave us freedom and deliverance from the paralyzing doctrines of the reactionary Hardshell Baptists, and started Southern Baptists on the high road to a great and commanding destiny.

Let us never forget that the greatest forward step ever taken by our Baptist forefathers was taken at Philadelphia in May, 1814, when the American Baptist Foreign Missionary Society was organized. Just three months later, in August, 1814, the British Army captured Washington and burned the Capitol of our country. The Baptist fathers of that day were stout of heart and undismayed by war and the threat of disaster at home or abroad. God grant that some of their spirit may be given unto their great-grandchildren.

UNDERSTANDING THE TIMES IN WHICH WE LIVE

We are told that the men of Issachar "were men that had understanding of the times, to know what Israel ought to do." That is the supreme need of the pastors and leaders among Southern Baptists today. This is no time for faltering and fear. God needs men of vision and faith and courage today. Surely this is no time for little men in places of leadership. Woe betide the land when the leaders of men are little, timid and afraid! These men would counsel caution and urge us to save ourselves. God pity the people under such leadership! God's Word long ago passed the sentence of doom up weak and faltering leadership, when it declared, "Woe unto thee, O land, when thy king is a child." This is the time to hear anew the command of Christ, "Go ye into all the world and preach the gospel to every creature."

MORE MISSIONARIES FOR LATIN AMERICA

If we don't have more missionaries soon, we are going to have far fewer. Our losses in recent times are tragic and others of our best have been in grave peril as a result of over-work. I have seen in archives or heard stated, the warnings of doctors that today we see were timely and true. But it is now too late. Missionaries themselves are being urged to take more care

Times of Troubles Are Times of Testing

By Charles E. Maddry, Executive Secretary, Foreign Mission Board, Richmond, Virginia.

of their health; but the work grows everywhere and they are not aware how near they are to physical bankruptcy as the calls come to give of their strength and richly endowed personality.

Since the year 1920 the North Brazil Mission has been asking modestly for one evangelistic missionary for every state in that quarter of a continent. Several are still so pleading. There are as many unoccupied provinces in Argentina, eager for missionaries, as those we have inadequately occupied. We have grown in Chile from one missionary center to three; but two of the three need reinforcements speedily. Until the present we had missionaries in only the capital of Uruguay. The Goldfinches now go to one of four districts where we hope to place workers. New countries which could give to the kingdom of God as rich a Christian heritage as Brazilian Baptists are giving are waiting our sending them our first missionary.

Our shortage of missionaries is due in some measure to the additional responsibilities of "non-resident" missionaries. A man would be a resident missionary in one state and a "non-resident" missionary may be a thousand miles away, helping carry on while these we have pleaded for are coming. Will they not be granted us before some of these doubly faithful ones break under the strain?

Our missionaries are not playing politics. The secretary to the president of one South American republic told one of our missionaries recently: "I heard the President say, 'The Baptists can send us as many missionaries as they will. Their missionaries stick to religion and do not aid in subversive propaganda like others do. They are welcome here.'" It is our day of opportunity.

—W. C. TAYLOR, Rio de Janeiro,
Secretary for Latin America.

GO FORWARD WITH THE EVANGELISTIC CAMPAIGN

In a recent letter, Miss Mary C. Alexander, of the China Baptist Woman's Missionary Union, Shanghai, says: "We are not ignorant of the good reasons for the cancellation of plans for the evangelists' of the Southern Baptist Convention coming to China; and yet we wish the venture of faith could have been made. We still hope that the plans are simply delayed and not permanently cancelled. Doors are wide open for the Gospel message. Travel is difficult, of course, and may be increasingly so for the days ahead. The committee feels, however, that in these days of opportunity for the preaching of salvation, everything possible must be done to go forward with the Evangelistic Campaign. Local churches and church leaders are being urged to go forward undiscouraged; tracts are being prepared and printed as fast as possible; and demands are hard to meet at that. Please let Southern Baptists know that His kingdom's sure increase is evident on every hand. Urge faithfulness in prayer for His preached word in China."

THE CRUELITIES OF WAR CANNOT BE DESCRIBED

Miss Lillie Hundley, one of our faithful missionaries in Shanghai, writes: "On the twenty-ninth of June we had our joint Baptist Middle School commencement in which seven schools participated. There were thirty-one graduates in Eliza Yates, thirty graduates in Ming Jang.

"Soon after the close of school our Baptist Young People's All China Conference began. In spite of uncertain conditions and difficulties in traveling, this conference was well attended by representatives from most of our missions. There were ten days of inspirational messages, classes and discussion groups, intermingled with recreation and Christian fellowship. The last hour was

a mountain-top experience, for in that meeting about 100 young people consecrated themselves to God for service in His kingdom. Mr. and Mrs. Bill Marshall came to China especially for this conference. They were a great blessing to all, in their fine spirit and helpful inspirational messages.

"At Tsinan we found a modern city at present dominated by the Japanese. As far as our own treatment was concerned, everything was pleasant, discounting sometimes crowded cars, but we saw one terrible incident. In a compartment next to ours a Chinese was unmercifully beaten by Japanese soldiers. Why?—There was no way of learning. It literally made me sick, not only seeing and feeling the suffering of one man, but of thousands and thousands in countless ways. Ah, the cruelties of war cannot be described. How human beings can cause their fellows such suffering is beyond my comprehension—no matter what motive prompts the act. There is no justification in wars of aggression; neither is there justice in a people or nation aiding an aggressor nation by selling it war materials. Wars cannot be stopped by such a policy.

"We found the Moons and Leonards and Miss Stewart working in Harbin, Manchuria, under very difficult circumstances, for the Japanese control is felt very definitely in that section. The missionaries and their work are being carefully watched and in some cases an effort is being made to enforce Shinto shrine worship. I was inspired by the prayer meeting of our church there. For an hour these people made requests and prayed—all prayed. Manchuria is a great and needy field.

"Everywhere the work of the kingdom goes on, in spite of the scarcity of workers. Chinese Christians are proving faithful. Thousands of others are turning toward Christianity for the Light of Life.

"The Marshalls were very enjoyable companions. They have been a great blessing to us all and I hope this visit is a blessing to them. He has just held a five nights' revival since our return to Shanghai, a glorious meeting. More than 200 expressed their acceptance of Christ as Saviour. The Chinese love them and so do we missionaries.

"Pray for us sincerely."

—BR—

Rev. Eugene Olive began his pastorate of Wake-Forest Church in North Carolina Sept. 8.

More than 6,000 churches in the Southern Baptist Convention are now cooperating in the pastors' retirement fund. We hope the number may soon be doubled.

This year 90 students will be helped by the Opdyke fund of the Southern Baptist Convention. In 15 years 576 students have been aided, with \$80,981. It is administered by a special committee.

Kagawa having been released by the Japanese government from charges of violating military regulations, will retire to an island in the Inland Sea and devote the remainder of his life to work among tubercular patients.

Everybody: We invite you and the men of your church to meet with us in our County Brotherhood meeting Monday, Oct. 14th at 2nd Avenue Baptist Church, Laurel, 6:45 P. M. Thirty minutes of Christian fellowship, 15 minutes devotional, 30 minutes business, and 30 minute program.—Harry Smallwood, Pres.

Liquor lovers and liquor makers in this country have been wont to speak of France as a country which made and drank alcoholic beverage to its heart's content, and yet kept on its feet. Now the collapse of France has revealed to the French and to the world that its internal weakness and disgraceful disintegration were due largely to drinking. The soldiers were unfit for military service, and a large part of the army went to pieces before the approach of the Germans. The French themselves recognize that this was due to drinking and are now seeking to enforce limitations on alcoholic beverages.